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# Pope Pius XII and the Religious Life

## INTRODUCTION

THE present great movement of renovation and adaptation of the religious life has been fostered in an unusually continuous and prolonged manner by the Holy See. This is evident from the congresses promoted in various countries by the Holy See. The norm that must be used to evaluate all ideas, articles, and lectures on the subject is the teaching of the Roman Pontiff, and for this reason the present effort consists of a selection of the statements of Pius XII on the religious life. The compilation is restricted to the utterances of the Pope and thus does not include any doctrines of authors or statements of the Sacred Congregations or of their officials. There are included, however, some pronouncements of Pius XII that were not made directly and explicitly to or of religious, since it was judged that from their nature these statements applied to religious at least to an appreciable degree, sometimes also equally and even more intensively. All such paragraphs are preceded by an asterisk. The sources of numbers 10 and 39 are clearly stated. All other paragraphs are taken from the *Acta Apostolicae Sedis*, the first number being the volume, the second the year, and the third the page.

—JOSEPH F. GALLEN, S.J.

## I. ADAPTATION

\*1. "It gives Us, Venerable Brethren, an inward strength, a heavenly joy, for which We daily render to God Our deep and humble thanks, to see in every region of the Catholic world evident signs of a spirit which boldly faces the gigantic tasks of our age, which with generous decision is intent on uniting in fruitful harmony the first and essential duty of individual sanctification with apostolic activity for the spread of the Kingdom of God." *Encyclical Letter, 'Summi Pontificatus,'* 31-1939-557.

2. "The new times in which we live certainly demand, also in spiritual matters, new undertakings, new works and aids by which we can aptly meet the changed and increasing needs of our age. These, in keeping with the ardor of your zeal, you should not neglect. Labor strenuously to employ more aptly and serviceably every development of modern times to strengthen the Kingdom of Jesus Christ

at home and to spread it abroad. However, your institute, dear to Us and to you, must ever remain the same, the same in the government by which it is unified, the same in the spirit by which it is nourished, the same finally in that burning obedience and devoted reverence by which you are steadfastly and unflinchingly bound to this Apostolic See." *Apostolic Letter to the Father General of the Society of Jesus*, 32-1940-295.

3. "But if because of special circumstances and its own prudent judgment the Apostolic See should decide to decree anything that may seem new to your institute, you will beyond all doubt accept it with a most obedient mind and realize fully that it will be to your good, not your harm. Such conduct is urged on you certainly by the obedience due to ecclesiastical authority and also by the eager and ready desire that moves you to accept anything enacted by the same authority, since it would be appropriate to the time and beneficial to you." *Letter on the Tercentenary of the Death of St. Jane Frances de Chantal*, 33-1941-491, 492.

\*4. "When We examine the beginnings of your society, this fact stands out and fills Our soul with the greatest joy: there have never been lacking to the Catholic Church, there are not lacking now, nor will there ever be lacking in the future outstanding and distinguished men who, realizing and studying the principal needs of their age, eagerly and with their whole soul strive to meet them." *Letter to the Society of the Priests of St. Sulpice*, 34-1942-94.

\*5. "The Church of today cannot return purely and simply to the primitive ways of its small initial fold. In its maturity, which is not old age, it keeps its head erect and in its members reveals unchanged the vigor of its youth. It remains what it has been from its birth, always the same. It does not change in its dogma nor in its efficacy. It is impregnable, indestructible, invincible. It is immutable, ineffaceable by the document of its foundation that is sealed with the blood of the Son of God; yet it advances, it takes on new ways with its growth in years, it makes progress but without changing its nature, since, in the admirable language of Vincent of Lerin, the religion of the soul must imitate the manner of the body. The body develops, grows and advances in years yet always remains the same as it was. . . . The Church, having already attained its mature mission of universal mother of the faithful, confronted by far greater necessities and duties, would not consent, without being unfaithful to itself, to twist its steps towards the manners of life

and action of the earliest centuries." *Address on the Twenty-fifth Anniversary of His Episcopal Consecration*, 34-1942-158.

6. "Therefore, since the circumstances existing originally at the time of the foundations have changed, there arises the necessity of adapting the constitutions and rules. Even at the time of the promulgation of the new Code of Canon Law, religious orders of great antiquity, to conform their own monastic rules to the laws of the Code and likewise to correspond more to the needs of this age, labored diligently to abrogate many things that were obsolete, to adapt others suitably, and to make useful innovations. They accordingly opened a way to the talents and zeal of their subjects to a new or rather proper plan of action for their labors in the vineyard of the Lord." *Apostolic Letter on the Constitutions of the Cistercian Congregation of Casamari*, 35-1943-390, 391.

\*7. "Therefore, We do not hesitate even now, in this second and more formidable conflict, to look on the future with a serene gaze and, We believe, for a greater reason. In fact, the work accomplished in the interval has been deliberately orientated to give the missions the character of native, not foreign, institutions. From this follows the need of native clergy and native sisters and also the principle that the temperament, the traditions and the native customs must remain inviolate in so far as they are in accord with the law of God. The missionary is an apostle of Jesus Christ. He possesses no office of transplanting a specifically European culture to the mission lands. His duty is to render such nations, which sometimes boast a culture of great antiquity, prompt and ready to accept and assimilate the elements of Christian life and customs. These easily and naturally blend with any sane culture and give it the full capacity and efficacy to assure and guarantee human dignity and happiness. Catholic natives must be truly members of the family of God and citizens of His Kingdom, without, however, ceasing to remain citizens also of their own earthly fatherland." *Address on Missions*, 36-1944-210.

8. "Some conditions must be observed that what We have promised Ourselves may be happily realized and that you yourselves may fulfill Our expectation. Above all else you are to be steadfastly faithful to your constitutions and to all the laws of your constitutions. If it seems suitable, some things in your order may be changed and accommodated to the new circumstances of the age, but anything substantial is in no way to be touched and is to stand

perpetually, for example, the tertianship, which has enriched your own interior spiritual lives and has been imitated and adopted by other religious families." *Allocution to the XXIX General Congregation of the Society of Jesus*, 38-1946-383.

\*9. "The sacred liturgy includes divine as well as human elements. The former, instituted by the Divine Redeemer, cannot be changed in any way by men. The human components, however, admit of various modifications as the needs of the age, circumstances and the good of souls may require, and as authorized by the ecclesiastical hierarchy under the guidance of the Holy Spirit." *Encyclical Letter, 'Mediator Dei,'* 39-1947-541,542.

10. "This, above all, must be your solemn principle; you are to protect religiously and observe always anything placed by St. Alphonsus as fundamental in your society. However, you are to reflect and study attentively whether some changes should be made with regard to the external manner of life and conduct because of the changes of time and place. You will thus avoid any loss or damage to the sacred deposit entrusted to you over the long series of years." *Letter to Redemptorist Capitulars; Acta et Documenta Congressus Generalis de Statibus Perfectionis, I*, 23.

11. "The renewal or rather the reawakening of the spirit and life of your institute has led you to the desire of new undertakings in keeping with the changed circumstances and necessities of the time. It should be the heartfelt desire of religious men to imbue the age in which they live with the soundness of mind of the Gospel and with grace, to win the men of their time to Christ by apt ways and paths. What could be more desirable than such plans, more salutary than such works? It is impossible that We should not approve such intentions." *Allocution to Fathers of the Order of Friars Minor Capuchin*, 40-1948-551.

12. "However, it must be your clear conviction that these greater apostolic works, demanded of you also by modern times, are not to weaken in any way nor change fundamentally the manner of your religious life. On the contrary, this is to be imbued and formed with such evangelical spirit that all of you are conspicuous for a proper poverty, excel in an attractive simplicity and humility, and especially that you persevere in your traditional austere discipline. . . . You must also be on fire with the seraphic love of God and of your neighbor that consumed the patriarch of Assisi through-

out his life. Only in this way and by a spiritual and interior life that daily increases in intensity can your external works be inspired with the divine strength that overcomes and successfully conquers all earthly difficulties." *Letter to the Minister General of the Order of Friars Minor Capuchin*, 41-1949-66.

\*13. "They [newly ordained priests] are to learn what our times demand, the needs by which they are tortured, the dangers and difficulties they present; and hence are to be trained in all the appropriate methods by which they may more readily overcome these dangers and meet these needs in a way that is vigorous and suited to our times." *Motu Proprio on the Pontifical Institute of St. Eugene*, 41-1949-166.

14. "As you celebrate the first centenary of the death of your devout founder, it is altogether becoming that you should renew and intensify the spirit with which he desired the two religious societies of men and women founded by him to be imbued and formed. You are completely aware of what this demands. You are called upon not only to embrace the evangelical life in a generous spirit, not only to strive zealously and energetically for virtue and sanctity, but also according to your ability to show yourselves equal to the needs of the times and to undertake courageously all forms of the apostolate introduced by the present age. In this respect William Joseph Chaminade gave you most outstanding examples for your imitation." *Letter to the Superior General of the Society of Mary on the Centenary of the Death of the Founder*, 41-1949-591, 592.

\*15. "Let it never happen, beloved sons, that the new forms and methods of the apostolate which are today so opportune, especially in localities where the clergy is few in number, should either lie fallow or, for not being properly organized, should not respond to the needs of the Christian people." *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-680.

\*16. "On these points, Venerable Brethren, We most earnestly arouse you to vigilance. We have no doubt whatever that you will act with prudence regarding the exaggeration, which is found in many, of attachment to the past and of hankering after novelty. This prudence must be wise and watchful that truth alone may emerge victorious when there is question of venturing on new paths of zeal and effort. . . . Far be it from Us to maintain that apostolic work should not be in harmony with present-day life or that works now being undertaken should not serve the needs

of our times." *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-695.

17. "From this common fidelity and constancy the sacred manner of life of nuns acquired a solid consistency which always enabled it to resist innovations of any kind more vigorously than institutes of any other regulars or religious of either sex. Within certain proper limits this is undeniably to its credit." *Apostolic Constitution, 'Sponsa Christi,'* 43-1951-8.

18. "On the other hand there are some elements in the life of nuns which are neither necessary nor complementary but merely external and historical, since they certainly owe their existence to the circumstances of former times, which are now very much changed. These, if they are found to be no longer of any use or liable to hinder greater good, seem to have no special reason for being preserved. Accordingly, without the least prejudice to any of the native and principal elements of the venerable manner of life of nuns, regarding those that are external and accidental, We have decided to make some considered and prudent adaptations to present times, which may not only do greater honor to the venerable manner of life but at the same time increase its effectiveness." *Apostolic Constitution, 'Sponsa Christi,'* 43-1951-10.

19. "We have been informed that in the sessions to be held during the week subjects will be proposed to the consideration of religious which undoubtedly meet the needs of the religious life at the present moment, particularly concerning the formation of souls consecrated to God and the apostolic works that should be undertaken. Minds and wills, with the aid of God's grace, are to be so reinvigorated and strengthened that, within the limits of their ability, they are to be equipped to meet the new ways of the times and the spiritual destitution of this age. The reinvigorating of one's life in all its aspects is by no means the same thing as the abandonment or thoughtless lack of appreciation for everything accomplished by the very laborious efforts of one's predecessors, which all religious should esteem as the glory and ornament of their own institute. It means rather to ward off the uselessness of an indolent life, to express in personal conduct the noble accomplishments of one's predecessors, earnestly to maintain the standard of spirituality, to exert the utmost effort to prevent the sacred laws of one's institute from appearing as a heap of external and useless rules, whose letter, when the spirit is lacking, kills; it is to make them in fact instruments of

heavenly virtue that those subject to them may be able to conceive an ever higher desire for sanctity and, in imitation of the Apostle St. Paul, may spend their strength to purchase the salvation of their neighbor. If those consecrated to God are to be adapted to the ways of modern times, they are in no way to yield to the demands or senseless persuasion and invitations of the world." *Letter Announcing the General Congress on the States of Perfection*, 43-1951-25.

20. "When young people hear the statements: 'We must keep up to date' and 'Our efforts must be commensurate with the times,' they are fired with an extraordinary ardor of soul, and if they are serving under the standard of religious militia, they keenly desire to direct the efforts of their future religious undertakings according to this principle. To a certain extent that is proper. For it has often happened that the founding fathers of religious institutes conceived their foundations in order to meet the challenge which newly emerging needs were urgently presenting to the Church or her works; and in this way they harmonized their enterprises with their age. Hence if you wish to walk in the footsteps of your predecessors, act as they acted. Examine thoroughly the beliefs, convictions and conduct of your own contemporaries, and if you discover in them elements that are good and proper, make these worthwhile features your own; otherwise you will never be able to enlighten, assist, sustain and guide the men of your own time." *Address to the General Congress on the States of Perfection*, 43-1951-33, 34.

21. "There are, however, circumstances, and not a few, when you can and ought to accommodate yourselves to the temper and needs of men and the age. Indeed to a great extent this has actually been done, and now the task is being completely and perfectly accomplished by your combined counsels and plans. As may be seen from the variety of your undertakings both as individuals and as institutes, you have already initiated many adjustments in schools, in the training of youth, in the alleviation of human misery and in the cultivation and promotion of learning. Hence it must be admitted, and Our affirmation admits of no denial, that a vast amount of energy is even now being expended to meet the altered conditions of our era with new and effective resources." *Address to the General Congress on the States of Perfection*, 43-1951-34.

22. "With regard to the religious habit, choose one that expresses your interior lack of affectation, simplicity and religious modesty.



It will then be edifying to all and also to modern youth." *Apostolic Exhortation to the International Convention of Teaching Sisters*, 43-1951-741.

23. "The constitutions also, taken in both their letter and spirit, facilitate and procure for the sister everything that she needs and should do in our day to be a good teacher and educator. That is evident in the purely mechanical aspect. For example, today in several countries sisters also, in a becoming manner, ride bicycles when this is demanded by their work. In the beginning this was something completely new, but it was not contrary to the Rule. It is possible that some points of the horarium, some prescriptions that are only mere applications of the Rule, some customs that corresponded, perhaps, to circumstances of the past but now only hinder the work of education should be adapted to the new circumstances. Higher superiors and the general chapter shall take care to proceed in this matter conscientiously, with clear-sightedness, prudence and courage and, when necessary, they shall not fail to submit the proposed changes to the competent ecclesiastical authority. You wish to serve the cause of Jesus Christ and His Church according to the needs of the modern world. Therefore, it would not be reasonable to persist in usages or ways that impede such service or perhaps even make it impossible. Sisters in teaching and education should be so prepared, so equal to the lofty character of their calling, so cognizant with everything that youth will encounter and with every influence that they will meet that the students will quickly exclaim: We can go to the sisters with our problems and difficulties; they understand us and help us." *Apostolic Exhortation to the International Convention of Teaching Sisters*, 43-1951-741, 742.

24. "For yourselves, here are Our counsels: in this crisis of vocations make sure that nothing in your customs, your manner of life or the ascetical practices of your religious families is an obstacle or a cause of loss of vocations. We mean certain usages which, if ever suited to another cultural context, are out of place today, so that even a really good and courageous girl would find them only an obstacle to her vocation. We cited different examples in Our explanation of last year. To return for a word on the question of dress: the religious habit should always express the consecration to Christ; that is expected and desired by all. In other respects the habit should be appropriate and in keeping with the demands of hygiene. We could not refrain from expressing Our satisfaction at the fact that



during the course of the year a few congregations had already taken some practical steps in this matter. To sum up: in things that are not essential make the adaptations counselled by reason and well-ordered charity." *Address to the Congress of Mothers General, 44-1952-825.*

25. "Your predecessors undertook renowned work for the common good of nations; your obligation today is to undertake it again and again, adapted to present needs and with an ever quickening zeal. For your Benedictine Institute can exert today also the salutary force that will furnish a suitable remedy for the violent attacks of evil." *Allocution to the Congress of Confederated Benedictine Congregations, 45-1953-672.*

Father Gallen's valuable compilation of papal texts will be continued in our next number.—Ed.

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## Questions and Answers

—I—

Is it necessary or correct to repeat the Litany of Loreto three times in one evening at community prayers? We say this litany as a part of our regular night prayers. Then in October we say the litany before the rosary and the prayer to St. Joseph. On Saturday evenings in some of our convents the litany is sung. In a small house where it is not sung, we say it a third time on Saturdays—all this in one evening. Is it possible to fulfill all these obligations with one recitation of the litany?

Since the recital of the Litany of Loreto at evening community prayers seems to be a custom rather than a prescription of the constitutions, its repetition would seem to be a matter for the general chapter to decide. Unless the chapter would decide otherwise, one recitation of the litany seems to satisfy all the prescriptions of the community prayers: (1) It is recited as *part* of the regular night prayers. (2) During October it is said *before* the rosary, which indicates the *time when* it is said. (3) On Saturdays it is *sung*, which indicates a *quality* rather than a repetition. In small houses where there are only a few religious, this quality may be omitted. There is no need of repeating the litany merely because it cannot be sung.

—2—

If a sister is not at home the day the extraordinary confessor comes to the convent for his quarterly visit, must she still go to another confessor besides the ordinary confessor?

Canon 521, § 1, obliges all religious women to present themselves to the extraordinary confessor, at least to receive his blessing, although they need not go to confession to him. But when it is physically impossible for a sister to present herself to the extraordinary confessor because she is not at home on the day he comes, her obligation ceases for that visit. She need not go to any other confessor but may confess to the ordinary confessor, if that be convenient.

—3—

In a despairing mood and in a confused state of mind, a sister asks her mother general to obtain for her a dispensation from her perpetual vows. The dark cloud passes; the sister feels better in health and regrets her previous action. Several weeks later she receives a letter from her mother general informing her that the dispensation has been granted. Where does the sister stand now? Is she dismissed from her congregation before God? Must she return to the world against her own will and desire? Please explain in detail.

In a plenary session of the Sacred Congregation of Religious held on June 9, 1922, the following question was proposed for a solution: "Whether a religious who has asked for an indult of secularization or a dispensation from simple vows can refuse to accept the indult or the dispensation when he receives notice of it from the local superior, even though the superior general has already issued the executorial decree of the rescript in writing in accordance with canon 56 of the Code of Canon Law?"

Having previously considered the opinion of consultors, after mature deliberation, the eminent Fathers decided as follows:

"In the affirmative, provided superiors have not grave reasons to the contrary, in which case they should refer the matter to the Sacred Congregation."

On the following day, in an audience granted to the Secretary of the Sacred Congregation, His Holiness, Pope Pius XI, approved the solution of the eminent Fathers; and the answer was published officially by the Sacred Congregation of Religious under date of August 1, 1922 (AAS. XIV [1922], 501).

While prescribing the necessity of acceptance of the rescript of dis-

pensation from simple vows on the part of the petitioner, the Sacred Congregation had not set any limit as to the time within which it had to be accepted. Hence, it happened in practice that an individual religious would keep a rescript for weeks and even for months, reserving to himself the moment of acceptance. Since such a mode of action caused various inconveniences, the Sacred Congregation of Religious found it necessary to determine the time within which the rescript must be accepted or rejected. After some experimentation with regard to form, the following text was incorporated into the body of the indult of secularization or dispensation from vows when new copies were printed several years ago and is now in general use. "This present rescript shall have no value if it has not been accepted by the petitioner within ten days from the communication received of the execution of the decree." (This information is contained in an article by A. Gutiérrez, C.M.F., entitled: "*De Acceptatione Induli Saecularizationis*" which appeared in *Commentarium pro Religiosis*, XXXII [1953], 186-197.)

From all this we conclude that the sister is still a member of her congregation, because she never accepted the indult of secularization or dispensation from her vows.

—4—

If a religious with simple vows receives a \$750 government bond as a portion of his inheritance and the bond is permitted to mature so that at the end of ten years the bond is worth \$1,000, does the religious keep the simple ownership of \$1,000 or of \$750? The bond was given with the expressed wish of the donor that it be permitted to mature. Does this expressed wish make any difference in the case?

The free disposal of the use and usufruct (income) of his property required by canon 569 of all novices before the profession of first simple vows permits the novice to add the income to the capital, if he wishes to do so. (See Larraona, *Commentarium pro Religiosis*, I [1920], 338). If he does this, then the added income becomes a part of the capital and may not be disposed of during the lifetime of the religious with simple vows, without special permission of the Holy See.

This same disposition of the use and usufruct may be made by a religious even after first profession for any additional property which comes into his possession under any title whatsoever (canon 569, § 2). In such a case the religious of his own accord may permit the \$750 government bond to mature, so that at the end of ten years

it will be worth \$1,000, but he may no longer deduct the annual payments from it, since it has all become a part of his patrimony.

In the case in which the donor of the \$750 government bond made known his wish that the bond be permitted to mature, the religious has no choice in the matter, as canon 1514 stipulates very clearly that the wishes of the faithful regarding donations and inheritances are to be carried out most diligently.

—5—

A sister of our community received a legacy of \$2,800 from her grandfather. As her father is dead and her mother has only a very small income, may the sister, with the permission of her superior, give one half, or at least one third, of this money to her mother for her support, or must the permission of the Holy See be obtained to thus dispose of a part of the sister's patrimony?

Canon 583 forbids a religious with simple vows in a congregation to give away her property during her lifetime without permission of the Holy See. In the present case the Holy See would gladly grant the necessary permission for the sister to come to the financial assistance of her mother. That permission, however, would have to be asked for.

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### OUR ADDRESSES

We have *three* different addresses. It would help considerably if all who communicate with us would note them:

1. *Business* communications, such as subscriptions, renewals, etc., should be sent to: REVIEW FOR RELIGIOUS, 606 Harrison St., Topeka, Kansas.
2. *Books* for review should be sent to: Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.
3. All other *editorial* communications, such as manuscripts, questions, letters for publication, etc., should be sent to: The Editors, REVIEW FOR RELIGIOUS, St. Mary's College, St. Marys, Kansas.

## St. Francis de Sales' Advice to Superiors

Edward J. Carney, O.S.F.S.

**A**MONG the writings of St. Francis de Sales are found letters of direction, both to lay people and to religious. In the latter category are many addressed to superioresses of convents, giving counsel for difficulties either personal or administrative. This advice does not touch on every problem, but it does indicate in a general way the manner of meeting some of the situations arising in the superiorship. For the purpose of presentation, excerpts from these letters have been arranged in the following groupings: I—Fundamental Virtues for Superiors; II—Emotional Control; III—The Superior's Manner of Dealing with Subjects; IV—The Superior and the Observance of the Rule; V—The Superior and Reception and Profession of Candidates.

### *I—Fundamental Virtues for Superiors*

St. Francis de Sales bases spiritual perfection on the virtues of humility and charity. "Humility and charity are the mainstays; all the other ropes are attached to them."<sup>1</sup> Therefore, in his teaching the superior ought to strive to acquire these two virtues. Charity always presupposes the state of grace and brings about union with God and the neighbor. It leads to a loving trust in divine providence, to the prayer of petition, and to that manner of acting so beautifully expressed by St. Paul as kind, self-effacing, bearing all things, hoping all things, enduring all things.

In the ordinary course of events, appointment to the office of superior represents a fulfillment in time of an eternal decree. God not only obliges Himself to give to the one in charge the means of fulfilling the duties of state, but through a faithful instrument He will accomplish His designs. Therefore, every superior should trust in God's loving providence and confidently hope to receive from Him whatever help is necessary. "What a consolation for you that it is God Himself who has made you superioress . . . ! Wherefore, His providence is under obligation to you, on account of its

<sup>1</sup>The quotations from St. Francis de Sales are taken from the Dom Mackey translations, with minor changes in the mechanics of spelling, punctuation, and capitalization.

being the disposer of things, to hold you with its hand, that you may do well what it calls you to. Be sure of this, my dear daughter; you must walk with good confidence under the guidance of this good God and not except yourself from that general rule that God who has begun in you a good work will perfect it, according to His wisdom, provided that we are faithful and humble."

Neighborly charity is also an important virtue for the superior. It must not, however, lead to a weakening of authority or to a removal of proper respect. "I do not think there is any practice to which you should pay more attention than to that of most holy charity towards your neighbor, by sweetly bearing with them and lovingly serving them, but in such sort that you take care always to preserve the authority and gravity of a superior, accompanied with holy humility."

Commands contrary to the natural inclinations of others are often in order. If these are given kindly and graciously, the subjects ordinarily will show a better response. "For whereas it is a very hard thing to feel oneself crushed and mortified at every turn, yet the skill of a sweet and charitable mother gets the bitter pills swallowed with the milk of a holy friendship." To a superior who had failed somewhat against charity in an effort to establish religious observance, St. Francis de Sales sent this gentle correction: "Your zeal was quite good, but it had the defect of being a little bitter, a little severe, a little exacting; now we have purified it from this; it will henceforth be sweet, mild, gracious, peaceful, forbearing."

True charity requires the maintenance of a correct balance between self, God, and the neighbor. This is had through the exercise of the virtue of humility, one of the finest qualities to be found in authority. Thus, along with charity St. Francis would have humility as the mark of the superior. "Be very simple; . . . humble yourself without discouragement; encourage yourself without presumption."

The saint at times treats this virtue of humility in the sense of repression of inordinate movements of self. For example, to a superior giving way to impatience amid the trials of dealing with subjects, he wrote: "Gradually tame down the vivacity of your spirit to patience, sweetness, and affability amid the littleness, childishness, and feminine imperfections of the sisters who are tender with themselves and inclined to be always teasing a mother's ears." Even personal imperfections in dealing with subjects can be used

as a means of acquiring humility. "Our imperfections in treating affairs, whether interior or exterior, are a great subject of humility; and humility produces and nourishes generosity."

## II—*Emotional Control*

St. Thomas Aquinas treats the emotions from the standpoint of good or evil. Love, desire, hope, and joy are possible states in one who looks upon circumstances and persons as good. On the other hand, to regard these things as evil gives entrance to hate, aversion, sorrow, fear, and anger. In the exercise of office, a superior meets many difficulties, which, though seemingly evil, can really be considered as good. For example, an immediate problem in the direction of the community somehow or other represents God's plan, which can have only good as its final end. Furthermore, to dwell on the defects of another is to burden oneself with dislike, aversion, anger. To love—at least supernaturally—is to bring peace and joy into one's outlook.

The most common emotional problems confronting authority are worry, anger, and discouragement. For their control and also for the cultivation of a spirit of peace and joy, St. Francis de Sales principally recommends trust in divine providence and love of neighbor.

Anxiety and worry may beset the one in charge of the community. This mental state is reducible to the emotion of fear, which arises when some evil in the environment seems insuperable. By trusting completely in divine providence, the superior will find a remedy; for God always helps, sends His grace, gives aid. "Up to now the anxiety about direction and the apprehension of your future superiority have agitated you a little and have often made you vary in thoughts; now that you are a mother of so many daughters, you should remain quiet, serene, and always the same, reposing upon divine providence, which would never have placed all these daughters within your arms and in your bosom without having in some measure destined you an assistance, a help, a grace, most sufficient and abundant, for your upholding and support."

In general, St. Francis would have the superior careful in the exercise of charge but without anxiety. "Be painstaking, but keep from eager solicitude." He does not, of course, analyze every type of worry; but he does mention how to avoid it in the making of decisions, and warns lest undue concern over personal imperfection and inadequacy interfere with proper direction of subjects.



The saint points out that in important matters a superior may delay giving an answer. "Do not be quick to promise, but ask time to make up your mind in matters of any consequence. This is fitting in order to secure the good success of our affairs and to nourish humility." However, such a manner of acting differs from indecision, which comes from a fear of making an error in choice. St. Francis wishes the superior to rely completely on God and, once a decision has been made, to refrain from ceaseless examination on the course chosen. "When you have decided that something ought to be done, walk securely and fear nothing, regarding God as often as you can." "The resolution having been taken, one should content oneself with this, that on whatever side one turns the affairs of this world, there will always be much to be desired and to be discussed, so that, after one has formed one's determination, one should not occupy oneself in sighing after the imagination of better things but in properly overcoming present difficulties, which, moreover, we cannot escape without encountering others greater, since every place is full of them."

Sometimes a superior is beset by a feeling of inadequacy. This may arise from many sources; such as, from lack of background or from personal defects in the spiritual life. Besides being a cause of internal worry and discouragement, it may prevent the superior from giving advice or counsel to the subjects. St. Francis de Sales wishes the one in charge of the community to trust in God and not to use personal imperfection as an excuse for omitting instruction to others. "If nobody worked for souls except those who have no difficulty in their exercises and who are perfect, you would have no father in me; we are not to give up consoling others because we are in perplexity ourselves. How many good doctors are there who are far from being in good health, and how many beautiful paintings are made by ugly painters? When, therefore, your daughters come to you, tell them simply and with charity what God may inspire you with—and do not send them away from you empty."

Worry is not always limited to an immediate problem. Often it is anticipatory, even of the very distant future. In most cases, such difficulties never materialize. If they do, they are not as great as expected. Undue care tends to make the imagination overexaggerate, to face issues not singly, as they generally occur, but in accumulation. Such troubles are harder to bear than those of reality. "And so, my dear daughter, the multitude of difficulties terrified you; and you had thoughts of giving it all up; meantime, you have



found that all is done. It will be the same with all the rest; perseverance will overcome everything." St. Francis de Sales would have the superior ask for grace and help to face each present moment and then leave the future in the hands of God. "The true servant of God is not solicitous for the morrow; she executes faithfully what He wants today, and tomorrow what He wants; and, after tomorrow, what He shall want then." "Our Lord does not will us to ask our annual bread, or monthly, or weekly, but daily. Try to do well today, without thinking of the next day; then on the next day, try to do the same; and do not think of all you will do during the whole time of your office; but go from day to day fulfilling your charge without increasing your solicitude, since your heavenly Father who has care today will have care tomorrow, and, after tomorrow, of your guidance, in proportion as, knowing your infirmity, you hope only in his providence." Yet divine help is not always given immediately or in the way requested. God acts as He sees fit, and the superior must wait His aid with both patience and courage. "But to work well in this business, there is needed an unconquerable courage and the awaiting of the fruit in patience."

In many of his directives to superiors, St. Francis de Sales urges sweetness and mildness. This is equivalent to advising control of anger, which arises as a reaction against some hindrance to one's own will. Under its influence one may unduly assert a personal course of action without consideration of the harm done to the feelings of others. For example, improper anger may spring up when a superior sees a subject violating the Rule or guilty of some fault worthy of reproof. St. Francis warns against correction through ill-controlled anger, pointing out that by it the weak may be discouraged and that mildness itself is more efficacious. "But still, as you know, while remonstrating earnestly, you must use love and sweetness; for admonitions have a better effect so; and, otherwise, one might drive away these somewhat feeble hearts." Furthermore, the saint advises the superior to show special attention to those who commit faults and to rely on the help of Christ and of Mary in this task of exercising mildness towards the neighbor. "Be very tender with regard to those who are more imperfect, to help them profit by their imperfection. Bear in mind that a very impure soul can attain a perfect purity if well assisted. . . . Note that those who have the greatest number of bad inclinations are those who can reach a greater perfection." "Do not get angry; . . . recognize that our Lord and our Lady, having laid upon you the

distraction of the house, know well and see that you are disturbed therein; but they do not cease to love you provided that you are humble and trustful."

Discouragement, arising when some hoped-for good seems unattainable, may afflict the one in charge of the community. St. Francis mentions some examples of this trouble. One deals with the impatience of the superior who, wishing the community to advance in the spiritual life too quickly, becomes downcast when imperfections still remain. Progress, of course, must always be made, but gradually; and minor imperfections do not detract from the essential beauty of a good work. "That there have been some acts of impatience, immortification, disdain, disobedience, self-love certainly cannot be denied; still, for all that, the substance of the affair does not cease to be good and according to God's will. All the defects which occur in a good work do not spoil its essential goodness."

Another source of discouragement to superiors is the criticism directed against them. St. Francis de Sales counsels against too great sensitivity, pointing out that the occasions which give rise to complaint are often insignificant, advising consultation with one's counselors and complete trust in God's providence. "Take good care not to fall into any discouragement when you are murmured at or criticized a little. No, my dear daughter; for I assure you that the business of finding fault is very easy and that of doing better very difficult. There needs but very little ability to find fault, and something to talk about, in those who govern or in their government; and, when someone reproves us or points out to us the imperfections in our conduct, we ought to listen quietly to it all; then lay it before God, and take counsel with our assistant sisters; and after that do what is considered best, with a holy confidence that God will bring all to His glory." Insofar as possible the saint would have the superior remove any objective reason for such criticism. "The diligence of superiors ought to be great in applying a remedy to the very lightest murmurings of the community. For, as great storms are formed by invisible vapors, so in religion great troubles come from very light causes."

There are, of course, many other types of discouragement in a superior's life; and sometimes these contribute towards a desire for removal from office even before expiration of term. To seek such an escape may be equivalent to manifesting insufficient trust in divine providence. No longer relying on God, the superior turns

to self and to other human beings—means always inadequate. A wish for relief from the burdens of the superiority arises. In such a case St. Francis de Sales would recommend humility and confidence in God's providence. Humility leads one to recognize that through self nothing can be achieved. Trust in divine providence brings the recognition that through God much is possible. To a superior in such a state of mind, St. Francis sent the following words: "Remain at peace then, my dear daughter; be a mother, and a good mother, as long as God shall so ordain."

In moments of discouragement the one in authority may wonder to what degree the natural affection of the subjects is possessed. St. Francis would have the superior avoid such a consideration and simply serve God courageously in all events. "I do not want you to be so tender, but like a strong woman to serve God with a good courage, looking at Him alone; and, therefore, when those thoughts as to whether people like you or not come into your mind, do not even look at them, assuring yourself that they will always like you as much as God wills."

Since human nature is weak and subject to failure, it would be very difficult to achieve a complete control of the emotions. Thus, the superior may be shaken with internal worry, anger, and discouragement. However, St. Francis de Sales does advise an external appearance of calm and peace in spite of these inward troubles. "Take great care to maintain your exterior in a holy equableness. And if you have any trouble in your mind, let it not appear outside."

The emotional stress present in everyday life may from time to time increase. If it does, a common difficulty is possible. The practical judgment becomes faulty, and suspicion enters into the evaluation of persons and situations. Proper relaxation and ordinary care of health are helpful preventives. Thus, St. Francis counsels a superior "not to be overcharged with excessive care." To another he writes: "Take care of your health that it may serve you to serve God."

Excessive austerities may likewise be injurious to health and judgment. "To eat little, work hard, have much worry of mind, and refuse sleep to the body is to get much work out of a horse which is in poor condition without feeding him up." Without depreciating the value of external mortification—always to be regulated by the Rule—St. Francis was of the belief that the interior repression of the passions and the cultivation of the corresponding virtues are of more importance. "Do not burden yourself with too

many vigils and austerities, my dear daughter; for I know well what I am saying in this. But go to the *royal port* of the religious life by the royal road of the love of God and your neighbor, of humility and gentleness." "For my part, I should greatly approve that you do nothing but simply follow the community in all things, whether in mortifications or in whatever it may be. It seems to me that it ought to be the principal practice of a superior, this going before her daughters in the simplicity of doing neither more nor less than they do. For this causes her to be greatly loved, and marvelously keeps the spirit of her daughters in peace."

Another of St. Francis' recommendations to superiors is an attitude of peace and joy, even in the midst of troubles. Union with God is the source of such optimism. "And in all events it behooves to remain at peace in the will of God, for which ours is made." "Take care to preserve the peace and tranquility of your heart; let the waves growl and roll all around about your back, and fear not; for God is there; and, by consequence, safety." A consideration of heavenly reward also contributes towards this spirit of tranquillity. "My dear daughter, you are a spouse, not as yet of Jesus Christ glorified, but of Jesus Christ crucified; for which cause the rings, the rich chains, and ornaments which He gives you, and which He wants you to wear, are crosses, nails, and thorns; and the marriage feast is gall, hyssop, and vinegar. In heaven above we shall have the rubies, diamonds, and emeralds, the wine, manna, and honey."

(To be continued.)

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# Thoughts on the Contemplative Life

Mother M. Immaculata, P.C.

IN view of the great mass of literature by both ancient and modern writers on the subject of contemplation, the title might indicate an unnecessary *addendum*! Yet, while it is certainly true that the growing interest of our own age in the subject of contemplation has occasioned a new influx of books on the subject, it remains a fact that much of that interest is mere curiosity, the seeking after something occult or thrilling, and that souls who are earnestly seeking something to satisfy the insatiable hunger left in them after earthly pleasures have waned remain in a state of confused uncertainty about the meaning of total renunciation and union with God in solitude. Contemplation has become almost a byword of our generation. How many really know what it means?

Words nowhere display their inadequacy so completely as when one must use them in writing of contemplative union with God. The greatest contemplative will always be the Virgin Mother of God; yet she has left us no words with which to teach us, save only that her soul magnified the Lord and that she rejoiced in Him. Nothing of the darkness, suffering, and desolation which were hers as coredemptrix has come down to us in words, save that cry which was wrung from her Immaculate Heart on the one occasion on which we know she spoke to her divine son: "Son, why hast Thou done so to us?"

Before any words were coined, before the creation of the material world, the contemplative spirit lived in heaven where the seraphim and cherubim lay in prostrate adoration before the most Holy Trinity in a state of overflowing bliss. These were the first contemplatives, whom we hope one day to join.

There were contemplatives in the Old Testament, but fear dominated their souls as much as love did. Surely Isaias, beholding in spirit the virgin birth of Christ and then that same Redeemer reduced to utter ignominy, was a contemplative. Yet it required the love of our Redeemer Himself to establish the full contemplative life in His Church, beginning it with the first and greatest contemplative vocation: that given to His own Blessed and Immaculate Mother. Can we imagine a more perfect house of contemplation

than that of Zachary and Elizabeth, when our Blessed Lady, the very tabernacle of the world's Savior, went about the humble household duties in silent and joyous contemplation of the God within her, who, her duties completed, joined with her aged cousin in prayer and the chanting of the psalms, those mystic songs which even today form the choir prayer of contemplative communities throughout the world?

The apostles, whose days were a succession of sufferings, hardships, and failures in the building up of the Mystical Body of Christ, were truly contemplative. What better proof of this than St. Paul's words: "*Mihi enim vivere Christus est!*" Down through the centuries, the Church has fully recognized the value of the contemplative life of union with God; in the complex existence of our modern age, she still jealously guards the contemplative spirit which seems—only seems!—to have become rare.

When we consider the persecutions which the Bride of Christ is undergoing in our "enlightened" age, I am inclined to make the bold statement that the martyred bishops, priests, religious, and faithful who have bravely confessed Christ by suffering and dying in physical and mental torture under Communistic rule are true contemplatives. As a case in point, we might mention Maryknoll's Bishop Ford, who had a truly contemplative spirit. He is only one of those whose union with, and love for, our Redeemer grew to such proportions that the tortures and martyrdom he endured must have left only a diaphanous veil between him and the unseen world which is so very real to every contemplative soul.

Prayer to a contemplative who has lived the life for forty years is undoubtedly different from the prayer that is essential to any religious or from the prayer of the young and inexperienced nun. There are active religious whose prayer is truly contemplative. Nor is the contemplative vocation given to anyone in its fullness at a given time. Often it seems to be taken for granted that entrance into a contemplative cloistered community "makes" the contemplative. Progression is thought to be a part of the contemplative life; we are born, not made, by grace! Yet, if there is any vocation where a slow and persistent progress is the norm, it most certainly is the vocation of the contemplative. What does the adolescent boy or girl blessed with a call to the life of contemplation know of the life of interior union with God? He or she has God's summons and the virgin soil for His planting; that is all. Gradual growth to maturity, integrity, spiritual strength is as much a part of the

contemplative life as is the growth of an infant to manhood. Neither is it a painless growth! Death of self by continual self-abnegation and self-effacement is the only really effective process of spiritual growth. And it is never painless! Passive acceptance of God's active and permissive will demands steadfast adhesion to His love. It is not easy. I have seen a leaflet which explained how easy it is to be a saint. In point of fact, sanctity "comes easy" to no one. We are members of a fallen race.

Unless there be a steady spiritual progress, the contemplative can, and most certainly will, settle down into a mediocrity which is likely to become a hopeless stagnation. With no specialized activity, such as the outward apostolate imposes on souls and which brings a certain responsibility, the contemplative can settle into a groove of mediocrity and remain undisturbed in it, rousing herself only on occasions which become more far-spaced. She can go on through life failing to accept the graces which could lead her to the most intimate union with God, until she finally must appear before Him quite empty handed, since she performed no outward work of the apostolate and only stood still on the high road into which He had beckoned her.

If the greatest contemplative of all times, the spotless tabernacle of God's humanity, mounted to an ever-higher sanctity all her life by the ladder of suffering and sorrow, can we who have inherited from our fallen first parents a constant down-drag of nature think to acquire a painless sanctity? We know that the sorrows of our Lady marked the highest flights of her peerless holiness until the day when the longing of her Immaculate Heart for eternal union with her divine son burned out the last throbbings of her heart and broke it with love. Although poles removed from Mary, we still may, and can, reach out for a union with God as uninterrupted as a creature's can be.

Amidst the duties, trials, joys, and sufferings of daily life, our union can, and should, grow, wherever the call of God may have summoned us. If this is true of the active apostolate, and who will say it is not, how much more of the contemplative? But only too often we mistake true values in our daily lives. We certainly do not look for the fleeting pleasures of the world. We do not want them; we would not enjoy them. Yet we often look for peaceful hours of prayer, serene living with our fellow religious, untroubled lives as essential to our growth in union with God. Actually, it is the sufferings, spiritual and physical, the little annoyances of



community life, self-denial in our daily duties, and especially the little misunderstandings, misinterpretations of our words and actions, the setting aside by others of what we regard as so important that bring us to spiritual maturity and closest union with our divine Spouse. The things that so persistently tend to efface self and require a self-abnegation which often shrivels our hearts, though those around us know nothing of it, are the things that indeed can, and do, lift us to a union with our Beloved as no peaceful prayer can. Only the passive acceptance of God's will can ever give us deep interior peace; and this kind of peace is an absolute requisite for true holiness.

Faith grows deeper, more seemingly tangible, in the soul whose prayer becomes ever more uninterrupted. And every true contemplative will strive to live more and more in this atmosphere of true peace which, whether accompanied by sufferings great or small, is union with God. If our Lady's prayer supported the infant Church, it was because her power consisted as much in her ardent love for, and union with, the divine will as in her prerogative as mother of Jesus. The power of the prayer of any contemplative, whether offered in the cloister of a monastery or in the desert of the world, is measured by the degree of loving, uninterrupted union with God in the fulfillment of His divine will, rather than by the number of hours spent on one's knees and the number of penances performed.

I have said that the unseen world of faith is very real to the contemplative. Only hearts that can envision more than the material and accidental above them know the true value of those very things. When the apostles knew our divine Lord only from His external words and actions, even witnessing His miracles, they still knew Him only slightly. But after they had passed through the darkness of Calvary, had experienced the loss of everything, and realized their own littleness and cowardice did they begin to see Him as the true Son of God. To see ourselves as mean and ignoble, to know ourselves quite capable of any sin is the beginning—only the beginning!—of humility. And without humility there is no union with God. "He resisteth the proud." Before the apostles had experienced the depth of their own weakness, they were all ready to boast with Peter: "Not I, Lord!" "Never will I betray Thee!" The contemplative who fancies herself above the weaknesses of others, who pretends to a refined scandalization at the faults of others, shows her own immaturity in the contemplative life. The



great contemplative Teresa of Avila has said that true charity is never surprised at the faults of others. When the apostles had tasted the bitterness of their own weakness, they became fit instruments for the grace of God. The contemplative who has acquired enough self-knowledge to elevate herself above no one is ripe fruit for God's plucking.

Standing in darkness, we begin to see into the "world intangible" and to understand true values. The occasions for self-abnegation which come to us can be grasped and taken in swift decision when we live in the unseen world where we know the Bridegroom of our soul watches. He upholds us, accepts with a loving hand the seeming trifles which the soul gives Him. One day she will find them again in that same loving hand and realize how great a value He has set upon her hidden gifts. Only in the unseen world are her actions fully evaluated, unmistakably understood; and her conviction increases that only in that darkness does true light come to her since there alone she sees all, not in the external passing of each action, but in the eternal value of it. The invisible grandeurs of the Christ-life in the soul and in the Church are little realized, though the faithful sometimes catch a rumor of them in solemn liturgical functions. But the eternal values of the unseen world are truly ours; and, when we live with ever-growing conviction of the glory and strength hidden beneath external actions of each hidden soul, we have come into true riches.

We should not forget that the real mystic is one who is so perfect an instrument in God's hand that in her highest activity she is still closely and passively united to Him, humbly allowing Him to do what He wills with her and humbly following His will in her every action. That is union with God indeed. Holiness which wants to appear, to make an impression, is not holiness at all. External signs of sanctity are not themselves holiness. Their interior cause is holiness in truth. We must strive to be so perfect an instrument in God's hand that He can do what He wills with us or do nothing at all with us if He so chooses. Perhaps this latter is the most exquisite form of a soul's acceptance of God's will.

Is, then, all our union with God to be centered upon suffering and mortification? Assuredly not. The soul that thoroughly grasps the importance of being lovingly passive in God's hand can afford to be active; for her, prayer accompanies and informs all her actions. Her work is prayer, springing out of the intense prayer of her hours before the Blessed Sacrament, her chanting of the Divine

Office, etc. Prayer and work and suffering form the great trilogy of the contemplative's love of God. In the perfection of contemplation, they lose their separate identities. Only the soul of prayer can make work a prolongation of prayer. Only the soul of such universal prayer is equipped to suffer.

Francis Thompson's words in "The Hound of Heaven"—"Must Thy harvest fields be dunged with rotten death?"—hold a depth of meaning almost unfathomable. How truly the fields of our souls are fertilized with the death of self in the daily acceptance of all that so often appears trivial and yet is so searing to our souls. It was another poet who spoke those marvelous words of the Church's greatest lover who had learned that "Love must burn e'er it consumes." It is the searing of our self-will which is the mortification spiritual writers speak of as the most important requisite for interior prayer. The disciplining of our hearts in their desires and attachments is what constitutes this necessary mortification, not the little exterior mortifications we impose upon ourselves and which often wonderfully flatter our pride. To be able to unshackle ourselves from our attachment to ourselves, our ideas, our plans, our pettiness, which makes us pity ourselves over every little real or imagined neglect or grievance, is to leave ourselves free and in such liberty of spirit that the Holy Spirit may make the tender chords of our souls vibrate with the music of interior and uninterrupted prayer. Thus will our souls bask in the light of truth: the truth about ourselves which is humbling and salutary; the truth about God, our lover and beloved, which exalts us. I can only repeat the words which God has used to bring strength to a teaching sister who so graciously expressed her gratitude: It is not the things which enrich us, but the things which efface us, which lead us steadily upward to closer union with God, our heart's beloved.

#### APOSTOLATE OF THE PRESS

We have received two booklets—*A Brief History of the Daughters of St. Paul* and *God Gave This Modern World a Modern Religious Congregation*—which describe the founding and work of the Daughters of St. Paul. The special mission of this institute is the apostolate of "the editions"—that is, of press, screen, radio, etc. The sisters publish books, newspapers, magazines, etc. They themselves do the printing—from typesetting to binding; and they diffuse this material by direct distribution and by founding traveling libraries and bookstores. The institute, founded in Italy in 1915, was first established in the United States in 1932, at Staten Island, New York. Besides this original foundation, the sisters now have convents in Derby, N. Y.; Boston, Mass.; San Antonio, Texas; Youngstown, Ohio; Alexandria, La.

# Longevity of Religious Women

Sister Josephina, C.S.J.

THE question often arises pertaining to the years of service in a given religious community. A study was made of the longevity of a community of men by Schnepf and Kurz.<sup>1</sup> The study embraced 2,380 members of the Marianist order from 1819 to 1951. The mean age at death for religious men, according to the above study, was 55.7 years with a standard deviation of 22.4 years. The median age was 61.5 years.

In order to compare similar data for women religious, necrology data were obtained from two religious communities for women, one in the eastern part of the United States and the other situated in the midwest. The geographical sampling was felt adequate as the midwestern community reached as far north as Minnesota, west to California, and south to Texas. The two communities supplied for the period 1925 to 1950 the number of religious who died during each year, age at entrance, age at death, and type of work done in the community. For convenience the work was placed in two categories: teaching and housekeeping. To safeguard the identity of the communities, they shall be called Group A and Group B.

Both communities are the same in essence as having the same foundress. However, each is independent, with its own provincial and council.

Group A numbered 181 religious who died in the period from 1925-1950, of whom 132 were teachers and 49 were non-teachers. Group B numbered 197 deceased members of whom 156 were teachers and 41 non-teachers. The actual number of religious of each community is approximately the same.

Table 1 presents data related to the average age at entrance into the community. The range for both groups was from 14 to 50 years with a mean entrance age of 25.32 years.

An important consideration is the actual number of years spent in the religious community. This was obtained by subtracting the entrance age from the age at death for each member in the study. Table 2 presents the summary for this information.

The average age at death was the final aspect of the study. Table 3 summarizes the evidence for the groups.

<sup>1</sup>Gerald J. Schnepf, S.M., and John T. Kurz, S.M.: "Length of Life of Religious Men: Marianists, 1820-1951," REVIEW FOR RELIGIOUS, XII (Jan., 1953), 15-20.

TABLE 1: AVERAGE AGE AT ENTRANCE

GROUP	N	MEASURE	
		MEAN	S. D
A—Teachers . . . . .	132	22.18	4.4
Non-Teachers . . . . .	49	25.72	5.0
B—Teachers . . . . .	156	24.0	5.0
Non-Teachers . . . . .	41	26.5	4.6
A & B—Teachers . . . . .	288	23.3	5.4
A & B—Non-Teachers . . .	90	24.22	4.8
A & B—Teachers and Non-Teachers . . .	378	25.32	5.42

TABLE 2: MEAN NUMBER OF YEARS IN RELIGION

GROUP	N	MEASURE	
		MEAN	S. D
A—Teachers . . . . .	132	44.4	15.95
Non-Teachers . . . . .	49	41.9	15.95
B—Teachers . . . . .	156	34.3	17.25
Non-Teachers . . . . .	41	39.95	12.00
A & B—Teachers . . . . .	288	38.45	17.40
A & B—Non-Teachers . . .	90	41.05	14.70
A & B—Teachers and Non-Teachers . . .	378	38.45	16.65

TABLE 3: AVERAGE AGE AT DEATH

GROUP	N	MEASURE	
		MEAN	S. D
A—Teachers . . . . .	132	65.85	15.50
Non-Teachers . . . . .	49	67.35	14.25
B—Teachers . . . . .	156	58.35	17.10
Non-Teachers . . . . .	41	66.75	12.50
A & B—Teachers . . . . .	288	63.10	16.95
A & B—Non-Teachers . . .	90	67.65	13.35
A & B—Teachers and Non-Teachers . . .	378	62.76	16.45

Comparing the total average age of women religious 62.75 years with the total average age of religious men 55.7, one may assume that religious women have a longer life span than do religious men. However, the span for the study by Schnepf and Kurz embraced the years 1819-1951 and the present study the years 1925-1950.

Medical science has made significant advances during the past quarter of a century which no doubt account in part for the longer life span of the religious women included in this survey.

## Mother Mary Walsh

The story of the foundress of the  
Dominican Sisters of the Sick Poor.

Sister Mary Teresita, O.P.

SISTER MARY sat down at the old pine table that served as her desk to write a letter to a friend. It was late October, 1887. The little group of lay tertiaries of which she was the head was still very small. Katie Barrett, her companion of the first strenuous years, the sharer of her brightest hopes and dreams, had just left her after nine years together. Katie was tired out from the exhausting physical labors required of her, and the enthusiasm which had been hers in the beginning had now turned into dissatisfaction and discontent. Many years later Katie Barrett would re-enter Mary Walsh's life, bringing sorrow and an almost unbearable trial.

On this day Mary Walsh could only look back. If she could have foreseen the future, she would have rejoiced; for that little group would some day be known as the Dominican Sisters of the Sick Poor and would achieve her cherished hopes and ideals, nursing the sick poor from eleven convents in various cities throughout the country.

She thought of her birth in London and her quick exodus from there after the death of her parents from black diphtheria. The memories of her childhood were indeed pleasant as she mentally relived those happy times with her grandmother in County Limerick, Ireland. As a child she was affectionate and intelligent, quick and lively with many charming ways—and others perhaps not quite so charming; for her temper was as quick as her affections and her dislikes as decisive as her busy and curious little mind. When she was eighteen, her grandmother died; and she had to face the problem of making her own living either there or elsewhere. She decided to leave for the United States at the earliest opportunity. She arrived in this country as a ward of her uncle, who took her to live with his family in Philadelphia. Emerging a year later as a young woman of poise and grace, of gentle dignity, of chaste and joyous charm, but with limited educational benefits, she decided to try her fortune in New York where so many others of her race had sought a livelihood. Securing employment as a laundress, she lived alone and friendless in a big and noisy city, endearing herself everywhere with her simplicity and inner peace.

She remembered especially an August morning in 1876, not long after her arrival in the metropolis. The morning dawned, bringing with it the threat of showers, as dark, restless clouds scurried across the gray sky. She was hurrying along the streets of New York's lower East Side intent on the day's work. A child's pitiful cry emanating from a nearby tenement arrested her attention. Mary's response to the child's mournful plea of, "My mother's sick, and I don't know what to do," was to reassure her gently and follow her up the rickety steps to a foul-smelling, unkempt one-room apartment. Filled with mixed emotions of sadness and anger at the sight that greeted her, and despite the disconcerting dryness in her throat, she managed to utter a few comforting words to the young mother who lay in the corner almost unconscious, with a dead infant at her side. Fright was mirrored in the stricken eyes of several other youngsters who stood huddled against a nearby wall. This stranger's unmistakable sincerity and personal interest in their welfare made a deep impression on the Dunne's; and, before many days had passed, the sick mother's spirits were soon revived.

In the meantime, however, Mary found herself unemployed. Taking care of the Dunne family all day long had necessitated neglect of the laundry work by which she made her living. When confronted with an ultimatum by her employer, her conscience and the dictates of charity left her only one choice. She would continue caring for this poor family that was on the brink of disaster both spiritually and materially, and God would take care of her. For choosing thus, she was to exclaim in later years, "I knew that day that hereafter I was to give whatever I had to those poorer than I. I said to myself, That's to be your life, Mary Walsh, to give what you have to the poor." At times the magnitude of the offering and the arduousness of the sacrifices ahead would almost overwhelm her, but she would never waver. Almost in a single focal point her inner desires came to bear with sharp intensity. Briefly and most effectively her new career was launched.

This incident was to influence her whole life. Though not conscious of it, at that time she was laying the foundation of her real vocation as a benefactress and friend of Christ's sick poor, no matter what race, creed, or color. It was amazing with what alacrity the local tradesmen were willing and eager to help this young woman in black. Though a stranger to most of them, her genuine honesty and simple eloquence won their support. The candor in her eager

eyes, the enviable integrity which her strong features displayed, and her cheerful disposition enabled this obscure young laundress to effect an immediate and overwhelming response from everyone to whom she appealed.

That was in 1878; and that was when the thought struck her that perhaps there might be other young women who would, if made aware of the appalling misery in their midst, help to alleviate it. It was then that Katie Barrett, with an enthusiasm as eager as her own, joined her; and together they began the work of nursing the sick poor in their neighborhood. She herself recalled this period in later years when talking to the sisters. "We lived on the West Side in two rooms on the top floor for two years. We went there late in 1879. We worked insofar as it was possible, i.e., only the first three days of every week, in order to spend the rest of the week among our beloved poor. We did laundry work—washing and ironing—in our own little flat. It was hard to maintain an even division of time, because often we couldn't get the clothes dry or laundry bundles were larger than we expected; and we were urged to accept more washing than we could take care of. That was a temptation of no mean size, for we needed the money desperately. We worked to earn money to pay our rent and food and to buy supplies for the poor and sick, for our begging campaign could not take care of the many needs. We saw so many people who were in greater need of food than we were that we could enjoy our humble fare much better when we shared it. Many a time we had only bread and water and enjoyed it. Our plain black dresses and the large wicker basket that we carried soon became symbols of begging in the neighborhood."

Now, in 1887, Sister Mary was writing to Father Nevins, the spiritual director of her little group, to tell him that Katie had left them. It was hard for her to understand Katie's attitude because her own love for the sick poor had increased a hundredfold during the years.

Father Aloysius Russell Nevins, C.S.P., had assumed the direction of the little group only a few years before, but he knew the few tertiaries quite intimately, and Katie's defection was a sad blow for him also. His invaluable advice and counsels were a great bulwark in those early days when so many of the clergy regarded Mary Walsh as an impractical visionary. They would denounce her as trying to effect a century of progress in a decade. Amazing indeed were the results she accomplished in spite of these many handicaps



and setbacks.

The years began to pass by more rapidly. Her days were even more crowded with work and responsibilities. Her health was gradually weakening, too; but she paid no attention to it, for, as a Tertiary of the Dominican Order, her increasing pains and difficult vision could not prevent attendance at her religious exercises and at her work. Meanwhile, the little band had grown quickly and just as quickly had dwindled. The utter poverty, physical hardships, and the rigors of religious life without the compensations afforded by a recognized order proved to be too much for the many, young enthusiasts who tried to live the life. Some twenty years later, in 1900, Sister Mary found herself with still only one companion, little Sister Teresa as she affectionately called the young sister who was in delicate health. When she was only five years old, Sister Teresa had come to live with Sister Mary. An aged uncle had become Teresa's guardian at the death of her parents, and she lived with him over a year when his health began to fail. It was the uncle's urgent request to Sister Mary, who had been nursing him through his last illness, that she take and care for the little girl. This Sister Mary did; and the playful, joyous, though always delicate youngster grew up sharing the sisters' life of poverty and hardship. Her one ambition was to become one of "Sister Mary's Sisters" when she was of age. This she did and chose the name of Sister Teresa. Though only eighteen at this time, she was a source of joy and consolation to Sister Mary in the dark and somewhat ominous days they shared.

The turn of the century ushered in renewed hope and increased life through a transfusion of young, fresh blood into the hardened arteries of the struggling group. Upon the death of Father Nevins, the Reverend Peter J. O'Callaghan, C.S.P., became the spiritual guide of the little band. With flashing blue eyes and a firm, strong mouth which knew no indecision, Father O'Callaghan's very appearance disseminated vigor and enthusiasm. Together they discussed the possibilities and hopes for Sister Mary's work and the eventuality of becoming a recognized branch of the Church's family. Though Father O'Callaghan was sixteen years her junior, Sister Mary accepted him as her spiritual superior and would always accept his counsels and advice as the word of God in her behalf, though in a short while that voice would assume a harsh note and force her into disharmony with her beloved community.

In 1903, Sister Mary received an application from a young wo-



man who she realized was no ordinary aspirant. In explaining the work and ideals of the community to Miss Brown, she stressed their extreme poverty. To the former school teacher she said, "We nurse the sick poor in their own homes. We accept no money for our work, and we make no distinction among our patients. Their color, religion, or lack of it, is no barrier to our services. You must know that we are very poor ourselves and live by the charity of others."

The newcomer listened attentively and expressed her willingness to share their life. Elation and gratitude filled the heart of Sister Mary, for here was a candidate with the advantages of a good education and many friends in the neighborhood and who could do much to make known the plight of the sick poor.

Within two months the infectious personality of Sister Annette, as she was called, had gained for her the love and esteem of all the sisters, especially Sister Mary and Father O'Callaghan, who were quick to appraise the talents of this newcomer. Her business acumen was remarkable; and it is, therefore, not hard to understand that she was appointed treasurer of the group in such a short time. Realizing her capabilities and the respect she had won for herself both in religious and business matters and thinking of the advancement of the community, Sister Mary approached Father O'Callaghan and with characteristic humility suggested that Sister Annette be named superior in her stead. At first he was much abashed at such a precedent, but Sister Mary's persuasive humility and depth of sincerity won his approval. Thus in March of 1903, only a few months after her entrance, Sister Annette was appointed superior and Mary Walsh, after twenty-seven years of hard work, humbly and joyfully submitted to this woman of fresh ideas and heartening determination. On that day a new page was written in the history of the Dominican Sisters of the Sick Poor.

Prestige and authority show a person's character in its true light. They give rise to the best and the worst in an individual, and at times to a little of both. The fact that Sister Annette was only three months in the community at the time of her appointment gives credence to the forcefulness of her personality. Her auspicious rise in power was recognized by all as something unique. As far as her administrative abilities were concerned, she proved to be all and even more than they had hoped for. It can be said that she accomplished much for the good of the little group and procured many influential friends for it who were to prove lifetime benefactors. However, the qualities which in previous months had attracted her to the foundress,

Sister Mary, now only repelled and annoyed her. Sister's unaffected humility she shrugged off as diffidence and timidity, and her ideas and suggestions were relegated to "those belonging to another era." Subtly, she contrasted the hardships and burdens of Sister Mary's regime with the efficiency of her own. Her host of wealthy friends had been able to help the community a great deal in financial matters.

Unfortunately, however, things were not all as they appeared to be on the surface, for Sister Annette had fallen victim to a strange illness. Refusing medical attention, she would retire to her room for days at a time; and then as suddenly as it had come on the illness would leave and once again she would be her old self. Sister Mary's keen mind appraised the situation; and, after long and prayerful deliberation, she decided to make known her fears to Father O'Callaghan. She was sure that Sister Annette had fallen prey to an indiscreet use of the narcotics to which she had access. Though at first she used them cautiously, as time progressed and her resistance was weakened, she succumbed to them completely.

The mainspring of Sister Mary's character was a dogged, stubborn, self-willed courage. Fired with love for her community, she presented the facts to Father O'Callaghan. Sister Mary knew that it would be difficult to tell him these things, for the priest had the greatest admiration and respect for Sister Annette, but she never dreamed what the outcome would be. The priest listened quietly, his burning blue eyes showing their disbelief, his stern profile slightly contemptuous and his voice calm but openly rebuffing her. Yet, she found herself speaking with a calmness to match his own, which was astonishing in the face of such a grave situation. He could not believe that Sister Mary was capable of harboring such uncharitable thoughts, and in no uncertain terms he made his position clear. It was his opinion that Sister Mary was unduly critical and perhaps regretful of her lost authority. It was true that it was at her own suggestion that Sister Annette assumed office, but perhaps now she wanted it back. With eyes lowered and a heavy heart, Sister Mary replied slowly and placidly, "I want the best thing for the community now as always. I have told you the truth with the good of the community and nothing else in mind."

Father O'Callaghan, too, wanted the best thing for the community, but it was very hard for him to accept this strange story, and he thought that perhaps it might be Sister Mary, herself, who was sick. Partial blindness had been threatening her for some time

now; and the years of exhausting, body-bending and heart-breaking work had no doubt exacted their toll. Always quick to reach a decision, he flatly stated that as her spiritual director, he advised that she leave her community for an indefinite time. Confirmed in strength that was not and never could be her own, she asked, "Father, where am I to go?"

"To St. Michael's Villa in Englewood, N. J. The Sisters of St. Joseph of Peace are in charge. I shall arrange that you will have a private room and you will be responsible only to me."

"How long will that be?" she inquired.

"For a year at least." And continuing, he added, "I impose silence on you in all matters pertaining to the community."

The crucible of adversity and sufferings, misunderstanding, and rebuttals was to claim Mary Walsh for its own. No saint ever went through this life without realizing the inseparable connection between the cross here and the crown hereafter. Few were given more opportunities than Sister Mary to make a perfect connection.

Arriving at the lonely station in Huntsville, Sister Mary looked in vain for someone to direct her to St. Michael's Villa. The station was empty though, and tears of loneliness welled up within her. As she began the long walk to the Villa, however, the fund of divine grace, accumulated through the years, began to shine through. She felt the peace of Christ flood her with strength and acquiescence, with consent and joy. The flow of tears ceased, and she went on from the station more tranquil and freed from the nervousness and strain of this severe trial. A brief excerpt from her little notebook reveals her inner sentiments:

"Oct. 6, 1903—Sent out of my home. God forgive my sister. God forgive my sister. I arrived in Huntsville, could get no carriage. Had to walk one and one-half miles through a lonely wood with my little bag and bundle. I felt the weight of them so much, but I thought of our Lord carrying His cross. I felt the bitterness of exile. How good God is to bring me to live with Himself when I am driven out of my own home. It is very lonely but God is here and that is the best of all."

Another disappointment soon befell her. Father O'Callaghan, the man who had sent her on her *via dolorosa*, was taken from her. For years now the sisters had benefited from his wisdom and prudence, so it was with deep regret that they learned of his transfer to a large parish in Chicago. Sister Mary was perhaps the most deeply affected by this change; for, though their opinions had di-

verged on many questions throughout the years, their souls were kindred spirits, united in tireless love and service to Christ and the sick poor. In later years it was to be said of him that he knew the mind and heart of the foundress better than anyone else.

However, he continued to direct Sister Mary by way of the written word, and within a year he sent for her to join him in Chicago. For the remaining years of her exile, she worked as sacristan in his parish, living in silence and acute loneliness. Never once did she refer to her little community, which was now a legal corporation in the State of New York. Under Sister Annette's supervision both the personnel and scope of work had expanded, and the future was beginning to take on a brighter hue.

Once again the faultless intuition of Sister Mary, which was bred of faith and true charity, had proven itself. Sister Annette's condition had become markedly worse and her unfortunate addiction to narcotics was beginning to play havoc with the struggling group. Diocesan authorities intervened, and on November 23, 1906, she was admitted to St. Vincent's Retreat, Harrison, N. Y., for psychiatric care. Discharged seven months later as cured, she led an exemplary and truly Christian life until the time of her death some twenty-five years later.

Immediately, the sisters petitioned Father O'Callaghan for Sister Mary's return. He sent for her at once and, without any reference to her years of unfair exile, stated that she would once again assume command of the community at the request of the sisters and in compliance with his own wishes. This she did joyfully and never once alluded to the past. There was only one cloud to darken Sister Mary's homecoming. It was the absence of little Sister Teresa, who had died during Sister Mary's exile. Though the young sister had written often, she had never once mentioned the serious condition of her health; and her death came as a severe blow to Sister Mary.

The task of straightening out the many loose ends which her predecessor had left was a difficult one; but often, when deluged by the multitudinous problems which almost never abated and from which she never flinched, she would seek and find in daily prayer the support and supernatural strength she needed. Soon her charity became a byword in the neighborhood. She was ever ready at a moment's notice to assuage pain, to give advice, and to enter into every trial of those who sought her aid. A soul so richly endowed with the gifts of nature and of grace, as intelligent as she was holy, as cheerful as she was prayerful, as sensible as she was recollected,

free from any of the harshness or oddity which tend to make holy people offensive to others, she had the power of attracting souls.

It was the ardent desire of Sister Mary to see her little community placed on a more stable basis; for she realized that many of the young applicants, so zealous and enthusiastic and full of good will, needed the protection and help of a recognized community as well as the work so dear to them. Toward this end both she and Father O'Callaghan would work indefatigably. It was natural that they would decide to affiliate with the Dominican Order since all of the sisters were Third Order members. Fortunately, Father O'Callaghan was able to influence a young Dominican priest in their cause. Father John T. McNicholas, O.P., later Archbishop of Cincinnati and lifelong friend of the community, was sympathetic toward the little group; but he wished to proceed cautiously. After his first meeting with the foundress, whom he described as a "light that could not be dimmed," he entered into the project wholeheartedly. Later on he was to say of Sister Mary: "Her willingness to wait and her confidence that God would bless her work impressed me beyond measure. I could never forget her firm resolve that her community should accomplish its aim only under the aegis of Saint Dominic."

August 4, 1910, feast of St. Dominic, was indeed a day of glad rejoicing; for the long-sought approval had arrived. The Very Reverend Hyacinth Cormier, O.P., Master General of the Dominican Order, who earlier in the struggle had proved himself a staunch supporter of their work, now officially received them into the order. Henceforth they were to be known as the Dominican Sisters of the Sick Poor and were to enjoy all the graces and privileges of St. Dominic's daughters.

After several unsuccessful attempts to secure a novice mistress from one of the many Dominican Sisterhoods, Sister Mary finally achieved success when Mother M. Vincentia, O.P., Mother General of the Dominican Sisters of St. Mary of the Springs, Columbus, Ohio, consented to grant a year's leave of absence to Sister M. Frederica for that purpose. Father McNicholas inquired somewhat hesitantly whether Sister Mary, as superior, was planning to go through the novitiate training with the other sisters. She told him, "I also must learn about the religious life. I, more than the others, need the benefit of that important training."

Writing for religious I find it hardly necessary to emphasize the adjustment necessary for novitiate training. Imagine with what

difficulty a woman of sixty years, worn out with the physical and mental hardships of more than thirty years of labor, possessed of an ardent nature and quick temper, had to fight the tiring battle of self-conquest under a loving but strict disciplinarian. With total forgetfulness of self and her infirmities, Sister Mary sought no dispensations from the novitiate rules kept by those forty years her junior. No other sister in the whole group was more conscious of her failures and shortcomings. Sister Frederica was later to say of her, "Sister Mary accepted correction better than any other religious I ever knew. I gave her many penances and humiliations, but never once did she show any signs of disobedience or pride. I wonder now how I could have been so strict with her." At this time Sister Mary was a mature woman in her early sixties, disciplined by years of suffering and pain and tested in the crucible of unjust criticism; but her shining purity of motive, unremitting labor and devotion in the cause of fostering her work among the poor, her personal humility and austerity made her an example to all the other novices.

At the end of the canonical year, Sister Mary asked Father McNicholas to use his influence in retaining Sister Frederica for another year as superior and novice mistress. In a somewhat incredulous tone he asked, "Have you not had enough corrections?"

"Oh no, Father!" she quickly answered. "Sister Frederica is a wonderful religious. She has had a hard task training us old women. I would like her to continue to act as our superior for another year, directing the lives and exercises of the sisters, as if we were going through the canonical novitiate again."

Kindly disposed toward the little community and recognizing the true worth of Sister Frederica's work among them, Mother Vincentia agreed to the proposal. Rejoicing at their good fortune, Sister Mary expressed herself to Father McNicholas, "We need further trials. We must be put to further tests if we are to be good religious. As for myself, I know that only in the fire of humiliation can this stubborn will of mine be bent to the yoke of God's will."

Perhaps one of the greatest proofs of Mary Walsh's humility are the words of one who tried and tested its worth, her novice mistress. In a conversation with Sister Hyacinth some years later, Sister Frederica said, "You will find that Sister Mary's humility will keep things in balance under all circumstances. It permits her to recognize her own nothingness in the face of God's perfection. Many read of such humility, but few are privileged to live with it."



During these years when Sister Frederica was in charge of the newly formed community, Katie Barrett once again cast her shadow. It was her desire to join the growing community now that it was officially established in the Church. Sister Mary, a novice at the time, referred her to Sister Frederica, who recognized signs of instability and rejected the candidate. Katie was annoyed and indignant. She went away with great feelings of resentment against Sister Mary, who actually had nothing to do with the decision of Sister Frederica.

The years began to pass quickly now, and the fullness of the religious life would help Mary Walsh to make great progress in overcoming her passionate nature. She was to be sanctified by an intense amount of work and sacrifice. She would have the merit of a life of prayer but not the enjoyment of it, for she would pray by wishing she had more time to pray. Crosses belong in everyone's life, but in hers they played a major role. Perhaps the greatest cross she would have to bear came to her one night in August, 1913. The sisters were sharing the simple joys of St. Dominic's feast day, waiting for Sister Mary to come in from her little office where she was glancing through the mail. The sight of a familiar handwriting startled her with surprise, and eagerly she tore open the letter to see what Katie Barrett had to say. In this fateful letter Sister Mary read the horrifying accusation that she was the mother of the little orphan girl who later had become Sister Teresa and had shared Sister Mary's work among the sick poor until her death. Katie also stated that this information had been sent to the Archbishop of New York and the Dominican provincial.

Unrestrainedly Sister Mary wept. "It doesn't seem possible that Katie could invent this falsehood about me. My poor little community! My dear sisters! Will they, too, suffer from this slander?" But, just as quickly as the tears came, they disappeared, and, reaching a decision, she added, "I'll put this in the hands of God. He will protect our community, if it be for His honor and glory. With all my heart and soul I believe that."

Sister Mary called Sister Reginald, her assistant, into the office and revealed to her the contents of the letter. After prayerful consideration Sister Mary said, "The sisters must not know. God will take care of us. I am not afraid now; and there is only one thing I wish for Katie; if she ever needs us, I hope we will learn of it in time to take care of her."

Sister Mary would never have that opportunity, but fifteen years



later one of her spiritual daughters would be summoned to a dreary flat where an elderly lady, poor, sick and alone, suffering from arthritis, was badly in need of care. The patient's name was Katie Barrett. At first she was hostile and unresponsive, but little by little the warmth of sister's charity melted the cold reserve, and one day she spoke to Sister Concepta with a tone of deep sincerity. "I hurt Sister Mary when I wrote that lie and I did her a great harm. Many times I have been sorry that I ever left her." Shortly after that Katie Barrett died and the sisters rejoiced that they had been able to carry out their foundress' wishes on her behalf.

Mother Mary Walsh, as she had been called since her vows in 1912, achieved the goal of her lifetime when she saw her community and its work approved by the Church. Her work, like that of the mustard seed in the gospel, had a humble beginning and grew without exterior display; but, with the grace of the Holy Ghost, it had begun to bear fruit. Before Mother Mary's death in 1922, the community had already made another foundation in New York and one in Columbus, Ohio. Plans were made for the opening of another convent in Denver, Colorado, but the foundress did not live to see this eventuate.

Here was a woman humble of heart, shrinking from exterior glory, and animated by the keenest sense of responsibility. There is an undeviating consistence in her character; and this character crystallized into something compact, disciplined through the years of unremitting sacrifice to the triumph of a cause to which she had so long ago dedicated herself. God had raised her up to found a new body of religious women. For this task she had prepared herself by first conquering self and by a steadfast faith that never wavered nor lost sight of its motivating drive. All she had to do was become like plastic, pliable material and cast herself in a state of absolute dependence and humility into the beautiful and crucifying mold of suffering. This she did admirably. Seeking to understand the hidden part humility played in her life, we look to no better source of information than her own words, "I would rather be able to take humiliation well than to raise the dead to life. If I could raise the dead to life, I might still lose my own soul; but if I became truly humble in all things I am assured of salvation."

## A Saint's Last Letter

[EDITORS' NOTE: This is the last letter written by St. Gabriel of the Sorrowful Mother, the young Passionist saint who died February 27, 1862, and was canonized on May 13, 1920. The letter, written at Isola, December 30, 1861, is addressed to his brother, Michael Possenti, who later became a doctor and who, when over eighty years of age, was present at the canonization. Michael kept this letter with him constantly. It was his joy to tell others: "The last expression of his love for Mary, his last call to true beauty, his last good-by written on earth was for me."]

The present translation was made by Father John Mary Render, C.P., of Des Moines, Iowa. The translation was made from *Lettere di San Gabriele dell' Addolorata*: Santuario S. Gabriele dell' Addolorata (Teramo), 1943, pp. 140-45.]

My dear brother,

I received your letter at Christmas and appreciated it. In it you reminded me again that I have not written for a long time. True, but what is there to write? I have no particular news to give you. We live in a solitary spot. No one tells me any news, and I thank God I have no desire to know what goes on in the world. What can I tell you then? What little news I have is passed on to you by Dad to whom I am careful to write from time to time. If I wrote to you, I could only write about things that you know already.

Michael! Remember that you cannot serve two masters. No one can be occupied with the world and God. Remember that they are mistaken who think that by practicing some devotions or doing some good works they can be saved, while remaining attached to creatures, amusements, and a good time. You know that Jesus Christ said the way to heaven is straight. And another time He said: "If anyone wishes to come after me, let him deny himself, and take up his cross daily, and follow me."

I hope that you do not attend the theater, parties, balls, and such things. While you do take part in social life, I hope that you are prudent enough to keep far from such dangers as I have mentioned. Michael, believe your brother who speaks to you with his heart on his lips and who wishes only to see you always truly happy—the desire to go to such places without *true* necessity is most dangerous. To pretend that God will give you the grace not to fall into sin on such occasions is foolish presumption.

Michael, do you want to love? Then do so by all means, but do you know whom? *Love Mary*. Who is more beautiful, more lovable, more powerful than she? Do not think that, because you cannot see her with your bodily eyes, loving her and speaking with

her brings weariness and is empty of consolation. No, consolations, joys will be all the more pure and all the more capable of filling your heart as the soul is spiritual and superior to the body.

And then note well that people here on earth cannot make you happy. They are inconstant and deceitful in their love. And even if you should find someone without such defects, the one thought of having to separate from them one day will embitter and torment your heart. But this will not happen to one who chooses Mary. She is lovable, faithful, constant. She will never let herself be outdone in love but will ever remain supreme. If you are in danger, she will hasten to free you. If you are troubled, she will console you. If you are sick, she will bring you relief. If you are in need, she will help you. She does not look to see what kind of person you have been. She simply comes to a heart that wants to love her. She comes quickly and opens her heart of mercy to you, embraces you, defends you, consoles you, and even serves you. She accompanies you during this short time while you travel to eternity.

And then (oh, my brother, this is what is most consoling) in that moment, in that very moment, when all will end in unspeakable bitterness for those who have loved creatures from which they must separate themselves and pass from life here to the eternal home they have built, in that moment, I say, they will speak of these things with indescribable anguish. As though in despair they will say:—O cruel and bitter death, do you cut me off from what has up to now been the object of my heart! But the true lovers of Mary are consoled and welcome death. They separate themselves in peace from the things of this world and remember they are going to possess in reality the object of their pure love, and they will be happy forever in her presence. Michael, try this; and, if it doesn't happen to you, then tell me I'm wrong.

Make a visit every day, morning and evening if possible, to an image of Mary which you like best. Or better still, visit one in a church which is most neglected; and your visit will please her all the more. Sacrifice some object which is dangerous or vain, something you may have. Offer it at her feet in one of your visits. For love of her abstain from some amusements, companions, or pastimes; at least, from those that are dangerous and lead to evil. Recite the rosary every day out of love for her. Finally, when you feel inspired to do anything or make some sacrifice for her, do it at once with a great heart and willing spirit and be convinced that Mary will not be outdone in generosity.

If you think it proper, show this letter to Tess and Pellegrini.<sup>1</sup> Remind them that the scene of the present world is passing swiftly away. Tell them to keep God ever before them; and never do anything which could displease Him, not even for all the money in the world. Better to suffer and be patient for a few years here and then to rejoice for eternity than to live in luxury for a few years here and then to suffer, not ten, nor a hundred, nor a thousand, nor a million years, but for eternity. Remind them that God will ask an account not only for their own souls, but also for those of their family. So they must try to bring them up in the holy fear of God and not according to the maxims of the world. What will they answer in the day of judgment, if . . . ?

Perhaps you will smile when you read this letter, but that does not matter. He who has written it merits only derision. But remember that he who writes does so with his heart in his pen, without any aim in the world but the true and real good which you will have to answer for. My only aim after the glory of God is to be able to see us all united on the tremendous day of judgment under the mantle of Mary, although here we are separated.

Good-by, my brother. Do not disdain me. Do what I have told you. It is a matter of eternal happiness or unhappiness. Every sacrifice is important and small.

May Jesus and Mary give you and the whole family a very Happy New Year. My Father Lector, who is so concerned for me, wishes you the same.

Greet Dad and all the family. Recommend me to our Blessed Mother that I may be saved. I seek nothing else. I am content to live retired in holy religion. I would rather by the divine mercy be the least of our brethren that be a son of the king and an heir of the kingdom.

At this moment I might have been ordained a priest. But the ruling on the ordinations has prevented me from ascending beyond minor orders.<sup>2</sup> God wills it this way; so I will it too.

Peace be with you.

Your dearest brother,

Conf. Gabriel of the Sorrowful Virgin<sup>3</sup>

<sup>1</sup>His sister and brother-in-law.

<sup>2</sup>He received tonsure and minor orders May 25, 1861; and arrangements had been made for him to receive the subdiaconate the following September, then diaconate and the priesthood at Christmastime. But political disturbances made travel dangerous, and the ordinations had to be deferred.

<sup>3</sup>Conf. is the abbreviation for Confrater, a title of Passionist clerics not yet priests.

## On Secular Institutes

For those who are interested in secular institutes a fine treatment of that topic in French has appeared under the title, *Les Instituts Séculariers*. Desclée de Brouwer publishes this 402-page book by Jean Beyer, S.J., professor of moral theology and canon law at the Jesuit Seminary in Louvain. The price is listed as 150 francs.

A glance at the Table of Contents shows that the subject matter is divided into four parts. (1) A historical treatment of the origins and development of secular institutes (about 55 pages). (2) A study of the theology of secular institutes, including such items as the matter of the vows, states of perfection, perfection and the priesthood, the interior life of secular institutes (about 105 pages). (3) Under the caption of legislation about secular institutes, a commentary on the ten Articles of the *Provida Mater Ecclesia* and on several other practical points (also about 105 pages). (4) A concluding section which gives the text (in French) of various pertinent documents. The first of these are ten pontifical documents, dating from 1801 up to 1952, and including the Apostolic Constitution *Provida Mater Ecclesia*, the Motu proprio *Primo feliciter*, and the Instruction of the Sacred Congregation of Religious *Cum Sanctissimus*. Then follow two short "historical" documents and six "canonical" ones.

These latter six documents are examples of decrees establishing a definite pious union and a diocesan secular institute, a decree of praise of a pontifical secular institute, a decree of definitive approbation of a pontifical secular institute, a form of "oblation" used by one group at the start of the "novitiate," and a form of "consecration" used by one pious union for admission of new members. The different documents fill up about 55 pages. The last 35 pages of the book are devoted to valuable appendixes listing and giving brief descriptive notices of pious unions and secular institutes in various stages of approval. Four very short statistical tables summarize the data. The descriptive notices and the tables are concerned with groups nearly all originating in Europe, but of which some have spread to other continents. An extensive bibliography on the subject proper and on related areas, the table of contents, a list of abbreviations, the Preface and Introduction, and interspersing title leaves round out the sum total of pages of this highly competent work.

## Book Reviews

THE THEOLOGY OF THE SPIRITUAL LIFE. By Joseph de Guibert, S.J.  
Translated by Paul Barrett, O.F.M.Cap. Pp. x+382. Sheed and  
Ward, New York, 1953. \$4.50.

Father De Guibert was one of the most prominent and influential authorities in ascetical and mystical theology during the first half of this century. He was one of the principal founders and editors of both the *Revue d'Ascétique et Mystique* and the *Dictionnaire de Spiritualité*. For many years he taught this specialty in the Gregorian University, Rome; and this book is a translation of what he used as a textbook or outline for his course there. Hence it is not primarily a devotional treatise, but a textbook for students of theology.

After an introductory section on the study of "spiritual theology," the nature of Christian perfection is considered. Father De Guibert's favorite way of expressing it is to say that it consists "in the ever-growing dominion of charity." Other points discussed in this connection are the relations between observing the counsels and perfection, perfection and union with God or with Christ, union with the Holy Spirit, Christ as the center of all spiritual perfection, perfection and the imitation of God or of Christ, perfection and bearing the cross, and, lastly, perfection and conformity of will. The third part is given to "The Inspirations and Gifts of the Holy Ghost and the Discernment of Spirits," and the fourth to "Man's Cooperation with God in the Spiritual Life." Next the important problems of mental prayer are dealt with. Then follows a treatment of the degrees that are to be found in the development of the supernatural life. The final part handles questions relating to infused contemplation.

Certain sections of this work are taken up with matter that has been much involved in controversy in recent years. Such are the chapters on contemplation, acquired or infused, the nature of mystical experience, and especially the necessity of infused contemplation for the pursuit of high sanctity. These may be commended to those who are interested, and most of all to those who are not familiar with the views and arguments proposed by Father De Guibert and still would like to consider both solutions to the problem before committing themselves to either one.

Among the chapters in this book that seem particularly original and interesting, one might call attention to three. (1) How should one strike the proper balance in the spiritual life between activity and passivity, between personal initiative and accepted methods, or between the impulses that appear to be inspired by the good spirit and external norms? (pp. 146-154) (2) What is the right attitude toward spiritual direction? Is a director acting within his power if he determines the vocation of a young person who seeks his counsel? (pp. 155-185) (3) How are we to conceive the relations between the active and contemplative lives? In what sense is the contemplative life superior to the active or mixed life? (pp. 292-301)

Though *The Theology of the Spiritual Life* was written for students preparing for the priesthood, it is a work that any intelligent person cultivating the interior life could very profitably use. What one should expect from it is not so much inspiration or motivation—it does not strive to bring out the vital implications of the great Christian dogmas—but rather a thorough knowledge and understanding of the theory and practice of the supernatural life. For directors it should be on the "must" list; and, to all who would take a more deeply intelligent approach in their quest of ascetical or mystical perfection, it is very highly recommended.

—AUGUSTINE G. ELLARD, S.J.

**THE SECRET OF THE ROSARY.** By St. Louis de Montfort. Pp. 188. Montfort Publications, Bay Shore, N.Y., 1954. \$2.50.

When canonized saints write "spiritual reading," they seem to dip their pens not so much into ink as into the heroic charity and extraordinary prudence that help them be the saints they are. Hence their books deserve more than ordinary attention, for they inspire to much better than ordinary goodness. This volume is definitely such a book.

St. Louis Mary (born in the Breton town of Montfort, ordained in 1700, canonized in 1947) was extraordinary even among saints for three realizations, namely, devotion to Mary increases love for Jesus; the rosary is the devotion which (he tells us) Mary "vastly prefers to all other devotions"; and the rosary "is not just a conglomeration of Our Fathers and Hail Marys, but . . . a divine summary of the mysteries of the life, passion, death, and glory of Jesus and Mary . . . a blessed blending of mental and vocal prayer, by which we honor and learn to imitate the virtues of the life,



passion, death, and glory of Jesus and Mary."

St. Louis Mary was not only singularly devoted to Mary and the rosary, but—and this is the second great merit of his book—he was singularly capable of teaching how to say the rosary well. The brief considerations on the Our Father are better than any others we have ever seen and, with the considerations on the Hail Mary, can serve magnificently as "points" for many meditations. The method, variable according to each one's devotion, of offering each of the fifteen decades is truly a saint's remedy for distractions.

Fortunately, St. Louis Mary remembered to add to his book some wise words about "human faith," "pious faith," and "divine faith." These words can help the historical-minded and may prevent them from refusing to let this book help them because they find unwarranted historical assumptions in it. As the Catholic Encyclopedia noted years ago, it was "undoubtedly" Blessed Alan de la Roche (preaching the rosary lovingly and beneficially in 1470-75) who "first suggested" that it had been revealed by our Lady to St. Dominic Guzman (1170-1221). St. Louis Mary and his contemporaries generally accepted Blessed Alan's belief as an historically-proved fact. But the good lessons which the saint draws from Blessed Alan's preaching make this book's historical error very pardonable indeed and very minor.—PAUL DENT, S.J.

**MARY IN DOCTRINE.** By Emil Neubert, S.M., S.T.D. Pp. 257. The Bruce Publishing Co., Milwaukee, 1954. \$4.25.

In *Mary in Doctrine*, Father Neubert, foremost Mariologist among the Marianists, offers a systematic study of the privileges of Mary. While theologically exact and thorough, the book is written especially for the busy priest or religious unable to devote himself to the arduous study of the more specialized works.

The book is developed on the basic formula: to the various privileges of the humanity of Jesus there correspond analogous privileges in Mary, in the manner and in the degree required by the difference between her condition and that of her son. The privileges of Mary fall into two groups in the author's division. The first are primarily functions; such as, the divine maternity, the universal mediation, and the universal sovereignty; the second are the privileges accorded to Mary either in view of, or consequent upon, her functions; such as, her Immaculate Conception, her virginity, and her fullness of grace.

Chapter by chapter, the book is a well-laid-out study of these

functions and privileges. Each study is nicely done with clear explanation of the meaning of the dogma, a rather full treatment of its scriptural and traditional background, and a rounded development of its wider theological implications. Readers will appreciate the clear explanation of what the Church understands by each privilege, the adequate treatment of its historical development, the explanation of the positions held by the more important adversaries.

Father Neubert has written a very practical introduction explaining the process by which the implicit content of revelation concerning Mary has become explicit through the ages and the criteria of infallibility that has guarded this development.

Although—perhaps because—Father Neubert has written with the thoroughness and precision of the professional theologian, the book radiates the warmth peculiar to well-handled theological study. It offers a solid doctrinal foundation for a knowledge of Mary that will lead to a practical devotion to the Mother of God.

—WILLIAM J. ENNEN, S.J.

**BORN CATHOLICS.** Assembled by F. J. Sheed. Pp. 279. Sheed and Ward, New York, 1954. \$3.50.

Those who think that the discovery of the Faith is a phenomenon peculiar to converts are inviting disillusionment when they pick up this book. *Born Catholics* is a compilation of nineteen accounts of why they are still Catholics, written by Catholics who were such from infancy or from an age too young for them to be called converts. The various contributors are men and women of varied age and profession, including a philosophy professor in a Catholic college, a chemistry professor in a non-Catholic college, artists, writers, names well known to the Catholic reading world, such as Erik von Kuehnelt-Leddihn and Caryll Houselander, and names not so well known. The unifying element, besides the fact that the writers were Catholic from an early age, is that they were known to the assembler. All the accounts, save the last by Hilaire Belloc, were written for the book by request.

It seems to this reviewer that a greater variety of viewpoints is expressed in this assembly than is found in convert books; and that this book should refute those who think that only the converts show spontaneity and originality, the "cradle-Catholics" merely following where they are led. Some of the writers had to find their way back to the Church after a period away; most have met crises along the way; and all have had to face their Faith with an attitude

of intelligent examination sooner or later. Nor do the writers arrive at a point where they all settle back comfortably viewing the Church with the same regard, without problems, without criticism, without difficulties. The reader is in for an interesting intellectual experience.—ALBERT J. SMITH, S.J.

### BOOK ANNOUNCEMENTS

THE AMERICA PRESS, 70 E. 45th St., New York 17.

*Mary and the Popes. Five Great Marian Letters.* Edited by Thomas J. M. Burke, S.J. In this collection Pius IX defines the Immaculate Conception (*Ineffabilis Deus*), Leo XIII writes on the rosary (*Jucunda Semper*), Pius X speaks of Mary's maternity and mediation (*Ad diem Illum Laetissimum*), and Pius XII defines Mary's Assumption (*Munificentissimus Deus*), and proclaims the Marian Year (*Fulgens Corona*). Each letter is followed by study questions. Pp. 107. \$1.00.

BEAUCHESNE ET SES FILS, Paris, Rue de Rennes, 117.

*L'Evangile et les Evangiles.* Par Joseph Huby, S.J. Nouvelle edition revue et augmentee par Xavier Leon-Dufour, S.J. A classic commentary on the New Testament which is much more than a mere explanation of difficult phrases. It is a book that should be translated into English. Pp. 304.

BROTHERS OF THE SACRED HEART, Metuchen, New Jersey.

*Catechism of the Religious Profession.* Many religious must be familiar with the first edition of this excellent book. They will be pleased to learn that in this new edition it has been completely revised. Pp. 158. \$2.00.

THE BRUCE PUBLISHING CO., 400 N. Broadway, Milwaukee 1, Wis.

*In the Image of Christ.* By John L. Murphy. Books for "spiritual" reading written specifically for the laity are not too numerous. In this volume Father Murphy applies the doctrine of the mystical body to the practical, every-day realities of life in the world. There are chapters on Marriage in Christ, The Teacher, The Farmer, Christ in Politics, and many others. The book makes good public reading for closed retreats. Pp. 169. \$3.00.

*The Christian Life Calendar.* By Reverend Gabriel Ward Hartford and Reverend George Kolanda. A truly Christian life is a liturgical life. That is why this calendar gives the layman all the liturgical information he may need to live each day in the spirit of

the liturgy. Our readers may be familiar with the calendar as Father Puetter's calendar. He has now relinquished the arduous labor of editing the calendar to younger hands. \$1.00.

*Men in Sandals.* By Richard Madden, O.C.D. Would you like to know what goes on inside a monastery, particularly a monastery of contemplative monks? If you do, you must read *Men in Sandals*. It is a humorous and interesting account of the how and why of the Carmelite way of life. Pp. 154. \$2.50.

THE CATHOLIC UNIVERSITY OF AMERICA PRESS, Washington, D.C.

*Constancy of Interest Factor Patterns Within the Specific Vocation of Foreign Missioner.* By Paul F. D'Arcy, M.M., M.A. Those who have to do vocational counseling or whose responsibility is to promote vocations to the religious life will find this doctoral dissertation both interesting and helpful. Pp. 54. Paper \$1.00.

DIDDE PUBLISHERS, 24 West Sixth Ave., Emporia, Kansas.

*The Story of Chaplain Kapaun.* By Arthur Tonne. The inspiring story of an army chaplain is here told. Because he would not abandon his wounded comrades, he allowed himself to be taken prisoner by the Reds in Korea. He died in a prison camp as the result of malnutrition and lack of ordinary medicines. Pp. 255. \$3.00.

LES EDITIONS FRANCISCAINES, 2080 ouest, rue Dorchester, Montreal.

*Guides en Education. Anthologie Bio-bibliographique.* Par Fernand Porter, O.F.M. This is a Catholic "Who's Who" in education in France, Belgium, and Switzerland. Pp. 336. \$3.00.

FIDES PUBLISHERS, 21 West Superior, Chicago 10, Illinois.

*You Are Not Your Own.* By Dennis J. Geaney, O.S.A. This is a book on the Catholic lay apostolate. It is not the result of research in a library, but the record of the author's experience in observing and working with laity and priests interested in the apostolate. An interesting and inspiring book. Pp. 178. \$3.25.

THE FRANCISCAN INSTITUTE, St. Bonaventure, N. Y.

*The Upper Room.* By Thomas Plassmann, O.F.M. Many priests will recognize in the author of this book a veteran director of retreats for priests. *The Upper Room* is a collection of his conferences to priests. The title is well chosen, for he illustrates the topics of his talks from the lives of the apostles and of the Blessed Virgin. The book makes suitable reading for days of retreat, days of recollection, and for just ordinary spiritual reading. Pp. 210.

GRAIL PUBLICATIONS, St. Meinrad, Indiana.

*History of St. Meinrad Archabbey.* By Albert Kleber, O.S.B., S.T.D. The story of a hundred years of prayer and labor is told interestingly and well in this volume. It is a distinct contribution not only to the history of the Benedictines in this country, but also to the history of Catholicity in southern Indiana. The Benedictines of St. Meinrad not only acted as missionaries and pastors in southern Indiana, but also trained new recruits for the priesthood in the seminary they conducted at St. Meinrad from the very beginning. Pp. 540. \$7.50.

*Our Lady Speaks Thoughts on Her Litany.* By Pere Leon Bonnet. Translated by Leonard J. Doyle. The author uses the familiar literary device of having our Lady instruct the reader on the various titles of the Litany of Loreto. It adds a touch of the personal and intimate to what might otherwise be cold and dry dogmatic teaching. Here is excellent material for meditation and spiritual reading. Pp. 283. \$3.00.

HAWTHORNE BOOKS, INC., 70 Fifth Ave., New York 11.

*The Catholic Year 1955.* A daily almanac and devotional reminder prepared under the supervision of the National Council of Catholic Men. It is a desk book with ample room for notations. Its purpose is to keep the layman in touch with the liturgical and devotional life of the Church. Pp. 223. \$2.95.

B. HERDER BOOK CO., 15 South Broadway, St. Louis 2, Mo.

*An Outline History of the Church by Centuries.* By Joseph McSorley. This book, first published in 1943, has become very popular. It is now in its 9th edition and is newly revised. The first edition was reviewed in REVIEW FOR RELIGIOUS, II, 337. Pp. 1174. \$9.00.

*St. Dominic, Servant but Friend.* By Sister M. Assumpta O'Hanlon, O.P. In the degree that we become more Christlike, to that degree do we become more holy. A new insight into this truth came to Sister Assumpta as the result of the simultaneous study of the life of St. Dominic and of the gospel narratives. The result of her labors is the present biography. She has taken great pains to place St. Dominic in his exact historical setting. Pp. 182. Cloth \$3.50. Paper \$2.00.

*The Perfection of Man by Charity.* By Reginald Buckler, O.P. One of the safest signs that point to a classic is age. By that cri-

terion *The Perfection of Man by Charity* is well on the way to becoming a classic, for it was first published in 1889. Much time and effort went into its composition, for the author prepared thirteen separate manuscript copies before publication. Here we have spiritual reading material at its best. Pp. 235. \$3.50.

P. J. KENNEDY AND SONS, 12 Barclay St., New York 8.

*Children's Shepherd. The Story of John Christopher Drumgoole.* By Katherine Burton. Father John Drumgoole, a contemporary of St. John Bosco, did much of the same type of work for the homeless children of New York that St. John did for the orphans of Italy. The Mission of the Immaculate Virgin, commonly known as "Mount Loretto," on Staten Island is a monument to his labors. Many interesting sidelights on the New York of the nineteenth century are found in the pages of this inspiring life-story of a man who did more for the homeless children of New York than any of his contemporaries. Pp. 236. \$3.75.

*Father McNabb Reader.* Edited by Francis Edward Nugent. It is a rewarding occupation to get to know a man whom Chesterton called "almost the greatest man of our time." Here we have a judicious selection of his voluminous works. He wrote more than forty books and pamphlets and several hundred articles and poems. Pp. 227. \$3.50.

*Psychiatry for Priests.* By Herman Dobbelstein, M.D. Translated by Meyrick Booth, Ph.D. It is important for a priest to be able to recognize the symptoms of mental disorders. Failure to do so may lead to the giving of the wrong kind of advice with tragic consequences. All that a layman need know about the various kinds of mental diseases is discussed in non-technical language. Pastors will want to have this book on their shelves for easy reference. Pp. 148. \$3.00.

*We and Our Children.* By Mary Reed Newland. If all parents, and more especially if all mothers of children, would read this book, very much good would be accomplished. The author is the mother of seven and speaks not only from experience, but from a very practical knowledge of the fundamentals of the Faith. All who have to do with the education of children can draw profit from the book. And even those who have nothing to do with children will find the book very interesting reading. It is refreshing and edifying to see the truths of faith applied so logically to the humdrum affairs of daily living. Pp. 227. \$3.50.

THE LITURGICAL PRESS, Collegeville, Minnesota.

*Christ Acts Through Sacraments.* By A.-M. Roguet, O.P. Translated by Carisbrooke Dominicans. The book has three parts. Part one treats of the sacraments in general and explains the doctrine propounded by the Assembly of French Bishops in 1951. It consists of the author's lectures to the Union of Teaching Nuns at their Paris Congress in 1952. Part two deals with the sacraments one by one. The material here presented was broadcast from Radio-Luxemburg the same year. Part three also consists of radio talks. It deals with sacramental spirituality. It is good spiritual reading. Pp. 162. Paper \$1.25. Cloth \$2.00.

McMULLEN BOOKS, INC., 22 Park Place, New York 7.

*Spirituality.* By Antonin G. Sertillanges. Translated by the Dominican Nuns, Corpus Christi Monastery, Menlo Park, California. Epigrammatic sentences and short paragraphs crammed with meaning make up this book. In structure it is much like an anthology of quotations. Hence it is not a book to be read, but a book to be meditated. It is a Spiritual Book Associates selection. Pp. 244. \$2.95.

THE NEWMAN PRESS, Westminster, Maryland.

*Poverty.* Translated from the French by Lancelot C. Sheppard. This is volume four of the *Religious Life Series* and contains the papers read in 1951 at Paris at the annual conference to consider the needs of the modern French nuns. The book has three parts. Part one deals with the history of religious poverty in four papers. Part two deals with the basic principles of poverty: the theology of poverty, poverty in canon law, and the psychology of the instinct of possession. Part three is concerned with modern problems of poverty. Here we find such titles as "Superiors and Bursars," "The Cloister and Commerce," "The Need for Accountancy," and many others. A useful book for the library of every religious community. Pp. 253. \$3.75.

*The Convent and the World.* By Sister Mary Laurence, O.P. Girls who have to meet the problem of deciding their vocation will find this book both interesting and helpful. It contains much information about convent life which every Catholic should possess. It is definitely not propaganda either for the religious life or for any particular form of that life. The constant refrain is: We can be happy only if we do the will of God in that state of life in which He wants us to glorify Him. Pp. 199. \$2.75.



BOOK ANNOUNCEMENTS

ST. ANTHONY GUILD PRESS, 508 Marshall St., Paterson, N. J.

*Vocational Replies.* By Jude Senieur, O.F.M.Cap. When *Vocational Notes for Sisters*, a mimeographed quarterly, appeared, the author received many questions concerning vocations. These questions and their answers, arranged according to subject matter, constitute the present volume. It should prove very helpful to all who have to deal with the problem of vocations. The book has an adequate index. Pp. 223. Paper \$1.75.

*Easy Notation Hymnal.* By Wm. E. Campbell, Ph.D., LL.D. The hymnal contains words and music of popular appeal which have passed the test of liturgical music censorship. Once the new notation has been mastered, and this can be done in a surprisingly short time, new melodies can be learned unaided. Pp. 60 + LXII. \$1.50.

SHEED AND WARD, 840 Broadway, New York 3.

*A New Testament Commentary.* By Ronald Knox. In this, the second volume of his commentary on the *New Testament*, Father Knox comments on the Acts of the Apostles and on the Epistles of St. Paul up to the Second Epistle to the Thessalonians inclusive. Pp. 322. \$3.75.

SOCIETY OF SAINT PAUL, 2187 Victory Blvd., Staten Island 14, N.Y.

*The Spirit of Venerable Libermann.* By the Most Reverend Jean Gay, C.S.Sp., D.D., LL.D. When an individual achieves outstanding success in the work for which God created him, the means he used to achieve that success make profitable and interesting reading. For those who are not acquainted with Venerable Libermann, part one of the book gives a thirty-nine page biography. Part two is a systematized presentation of his spiritual doctrine explained to a great extent in his own words. Part three gives twenty-three more or less extended extracts from his writings on various subjects. They are suitable for short periods of spiritual reading. Pp. 238. \$3.00.

TEMPLEGATE, Springfield, Illinois.

*The Life of the Blessed Virgin.* By Anne Catherine Emmerich. Translated by Sir Michael Palaiet. Jacques Maritain has characterized Catherine Emmerich as "one of the greatest mystics of the nineteenth century." Here we have an account of her visions concerning the life of the Blessed Virgin. It is a fitting companion volume to the *Dolorous Passion*. The book was the October selection of the Catholic Literary Foundation. Pp. 383. \$3.75.

## The Dignity of St. Joseph

Francis L. Filas, S.J.

**D**IGNITY always implies some sort of perfection that is possessed; it indicates excellence. Hence it is that "a person becomes more excellent by the fact that he possesses a good more excellently than others do."<sup>1</sup> Here we have a general truth which we can use two ways in understanding the dignity of St. Joseph, either considering the excellence of the saint in itself, or considering it in respect to the excellence of other persons.

We go to Thomas Aquinas for the principles from which to deduce St. Joseph's true dignity. Aquinas himself did not apply these principles to St. Joseph; he used them to construct his theology concerning the dignity and holiness of Mary. He wrote, "Those whom God chooses for an office, He prepares and disposes in such a way that they become suited to it, according to the saying of St. Paul, 'He has made us fit ministers of the New Covenant' (II Cor. 3:6). But the Blessed Virgin was divinely chosen to be the Mother of God, and therefore there can be no doubt that God fitted her for this position by means of His grace."<sup>2</sup>

Joseph, like Mary, was chosen for an office: the headship of the Holy Family. He must, then, have been divinely prepared and disposed in order to be suited to it. Therefore, "there can be no doubt that God fitted" Joseph for his responsibility. Joseph's excellence arose because God selected him; it was increased or, so to speak, confirmed because God's grace helped him live out his exalted position worthily.

St. Thomas applied a second principle to our Lady which we can again refer in a parallel way to St. Joseph. "To the degree that something approaches its source," Aquinas wrote, "by so much does it participate in the effect of that source. Christ is the source of grace. The Blessed Virgin Mary was the closest to Christ in His humanity, because He took His human nature from her. Hence, in preference to all other people she had to receive the fulness of grace from Christ."<sup>3</sup> But Joseph was closest to Mary and to Jesus because of his position as husband and father. Therefore, reasoning

<sup>1</sup> *Sum. Theol.*, IIa IIae, q. 162, a. 4, c.

<sup>2</sup> *Ibid.*, III, q. 27, a. 4, c.

<sup>3</sup> *Ibid.*, a. 5, c.

from the general rule, we would suppose that Joseph had to receive the "fulness of grace," second, of course, to Mary; and, again second to Mary, his dignity would be in preference to all other people.

Strictly speaking, this closeness to Jesus as the source of grace would argue great holiness for St. Joseph and would not directly indicate his dignity. However, in this instance dignity and holiness go hand in hand. The dignity of St. Joseph required that he be proportionately holy if he was to be at all worthy of his vocation. Yet his holiness, in its turn, if it was second only to the holiness of Mary, would give Joseph an excellence that far surpassed the dignity of any other merely created being except our Lady.

#### *St. Joseph's Dignity as Husband of Mary*

To arrive at a true idea of the dignity of Mary's husband, we take for granted a general appreciation of the true dignity of Mary; for that is the norm. God certainly did not choose an unworthy man to be the husband of the virgin Mother of God, linked so closely to the mystery of God becoming man.

Probably the best summary of this is found in Leo XIII's encyclical *Quamquam pluries*. "The dignity of the Mother of God," Leo says, "is certainly so sublime that nothing can surpass it. None the less, since the bond of marriage existed between Joseph and the Blessed Virgin, there can be no doubt that more than any other person he approached that supereminent dignity by which the Mother of God is raised far above all created natures."<sup>4</sup>

The reason for such sharing rests in the marriage between these two. "For marriage is the closest possible union and relationship whereby each spouse mutually participates in the goods of the other. Consequently, if God gave Joseph as a spouse to the Virgin, He assuredly gave him not only as a companion in life, a witness of her virginity, and the guardian of her honor, but also as a sharer in her exalted dignity by reason of the conjugal tie itself."<sup>5</sup>

Reflection on the consequences of the marriage bond reveals con-

<sup>4</sup> See Filas, *The Man Nearest to Christ* (Milwaukee: Bruce, 1944), p. 171. To some the wording in this papal statement may seem somewhat unusual. The human nature of Christ is also a created nature. Obviously, the Pope is not considering this when he says that the "Mother of God is raised far above all created natures." In other words, the supreme excellence of the humanity of Christ is presupposed; and the comparisons in this text, as well as throughout this article, refer only to Mary and Joseph with reference to other creatures.

<sup>5</sup> *Ibid.*, p. 171.

stantly deeper meaning. For instance, when Mary visited Elizabeth, her cousin exclaimed, "How have I deserved that the mother of my Lord should come to me?" (Luke 1:43) Yet the visit of Mary to Elizabeth was something brief and temporary. If, even as such, it was to be considered such a magnificent honor, what must be the honor of living with Mary in the intimacy of family life for perhaps some thirty years, a privilege that only Joseph possessed as Mary's husband and for which he alone was chosen by God?

Moreover, because of the marriage our Lady was subject to St. Joseph. St. Paul says of matrimony that the "husband is head of the wife as Christ is head of the Church" (Eph. 5:23). Joseph, then, was in authority over Mary. His dignity on this score can be surpassed only by the fact that Jesus, too, was subject to the saint. By reason of Mary's holiness and her vocation as Mother of God, our Lady was God's choicest creature, the living Ark of the Covenant. Divine Providence entrusted this treasure to St. Joseph to protect and to cherish. No other creature, either angel or human being, ever had so responsible a relationship.

Joseph's excellence also stands out by a consideration of the ties of love that existed between the saint and our Lady. The fact is that Mary loved Joseph as she has never loved any other creature. She would not have been perfect in her vocation as the virgin wife of St. Joseph if her love for her husband had been surpassed by an affection for any other human being. Conversely, Joseph as husband was bound to love Mary as he loved no other except God Himself. Joseph became the only created person to hold the primacy of Mary's love and to return it.

Comparisons and considerations such as these serve as apt norms to judge Joseph's dignity as husband. Still another comparison can bring home the idea even more strongly. Spiritual writers have long marvelled at the dignity of St. John the Evangelist because Jesus put Mary into John's keeping on Calvary. The same warmth of expression should be extended to St. Joseph, but with far greater force. John received Mary from her dying Son to guard her, to love her as his mother, to console Mary for her remaining years. Joseph had possessed Mary and guarded her and loved her as his virgin wife for the long years before she became a widow; and it was God, who in His "ineffable providence was pleased to choose blessed Joseph as the spouse of His most holy mother."<sup>6</sup> Evidently, God considered St. Joseph worthy of such a post.

<sup>6</sup> Oration for the Feast of the Solemnity of St. Joseph.

*St. Joseph's Dignity as Father of Jesus*

In analyzing the relationship of Joseph to Jesus, we are struck by the many parallels to Joseph's relationship to Mary. So, too, the consideration of the dignity of one parallels the dignity of the other. This is the plan Leo XIII follows in *Quamquam pluries*, the encyclical on St. Joseph. After discussing the marriage the Pope says, "Likewise, Joseph *alone* stands out in august dignity because he was the guardian of the Son of God by the divine appointment, and in the opinion of men was His father. As a consequence, the Word of God was modestly obedient to Joseph, was attentive to his commands, and paid him every honor that children should render their parent."<sup>7</sup>

The Pope's words provide headings, as it were, under which St. Joseph's dignity as foster father can be listed. He was the "guardian of the Son of God by the divine appointment." This was no casual choice, no position obtained by accident. "In the opinion of men he was His father." Joseph had the tremendous honor of being selected as legal father, bound to Jesus by the legal and spiritual ties of fatherhood. And "as a consequence" Joseph received from Jesus the love and reverence and "every honor" owed to a *parent*—which in a true sense Joseph must have been! Yet the child of Joseph was no ordinary person; He was God Himself, the Son of God by nature, linked to Joseph, one of His creatures, whom He freely chose to be in authority over Him on earth. Joseph possessed the love of Christ as no created person save Mary had possessed it. Jesus was the perfect Son; that is why we can know with certainty that He loved Joseph in a manner and to a degree that He loved no one else, again excepting Mary. The reason is always the same: only one creature, a carpenter named Joseph of Nazareth, held the rights of father over Jesus Christ on earth.

From the fact that Jesus was subject to Joseph, Joseph's dignity becomes more apparent. This subjection must be understood, of course, with proper theological distinctions. Jesus was subject only with regard to His human nature and human will, not as to His divine nature and divine will. Again, He obeyed not in strict rigor but rather by a condescension whereby He freely willed to be subject to Joseph.

Nonetheless, whether we look on Joseph's fatherhood from the aspect of St. Joseph's authority, his love for Jesus, or the selflessness it entailed, all considerations must end in superlatives. To

<sup>7</sup> See Filas, *op.cit.*, p. 171.

use a comparison, Jesus praised John the Baptist (Matt. 11:11) because of the Baptist's utter abnegation in following out his vocation as herald of the Messiah. But if Joseph's vocation had called for notice during the public life, what would have been the praise Jesus would give Joseph! The perfect father of the perfect Son would wear himself out in the service of his charge.

### *Joseph's Dignity as Head of the Holy Family*

Perhaps, strictly speaking, St. Joseph's position as head of the Holy Family should not be considered so much a separate title to dignity as a combination of the other two; but it does seem to have its own specific value. It depicts Joseph's relationship to Mary and Jesus *together*, not separately as the titles of "husband" and "father" do. Leo XIII evidently considers it a separate title, giving it prominence by itself, "From this double dignity [of husband and father] such duties arose as are prescribed by nature for the head of a household, so that Joseph was at once the legitimate and natural guardian, preserver, and defender of the divine household over which he presided. These duties he fulfilled as long as he lived. Zealously he watched over his spouse and her divine Child with the most ardent love and constant solicitude. By his labor he regularly provided for both of them such necessities as food and clothing. In seeking a place of refuge he warded off that danger to their lives which had been engendered by the jealousy of a king. Amid the inconveniences of the journey and the bitterness of exile he continually showed himself the companion, the helper, the consoler of the Virgin and of Jesus."<sup>8</sup>

This passage of the encyclical emphasizes the *natural* position of Joseph in the Holy Family. Again we are reminded that it is not something artificial and arbitrary, as if the saint were merely a protector of Mary and an adoptive guardian of Jesus. Instead, by the natural law itself, Joseph governs the family whose other members are God and the Mother of God. The dignity he would have because of this authority has already been noted separately concerning the subjection of Mary and Jesus to Joseph; it is part of the ministry of the personal service of God Himself.

### *Joseph's Dignity as Patron of the Universal Church*

Earlier writers on St. Joseph could not discuss Joseph's universal patronage as a title of his dignity inasmuch as the official

<sup>8</sup> Ibid., p. 172.

proclamation was not made until 1870. However, it is surprising that more recent theologians have not given it the separate attention it deserves. As in the case of Joseph's position as head of the Holy Family, so his patronage of the Church grows out of his fundamental position of husband and father. Again in the words of Leo XIII, "The divine household which Joseph governed as with paternal authority contained the beginnings of the new Church. The Virgin most holy is the mother of all Christians since she is the mother of Jesus and since she gave birth to them on the mount of Calvary amid the unspeakable sufferings of the Redeemer. Jesus is, as it were, the firstborn of Christians, who are His brothers by adoption and redemption. From these considerations we conclude that the blessed Patriarch must regard all the multitude of Christians who constitute the Church as confided to his care in a certain special manner. This is his numberless family, scattered throughout all lands, over which he rules with a sort of paternal authority because he is the husband of Mary and the father of Jesus Christ. Thus, it is conformable to reason and in every way becoming to Blessed Joseph that as once it was his sacred trust to guard with watchful care the family of Nazareth, no matter what befell, so now by virtue of his heavenly patronage he is in turn to protect and to defend the Church of Christ."<sup>9</sup>

Joseph's patronage of the Church is something unique, shared with him by no other saint. Michael the Archangel and the apostles Peter and Paul do not have rank so exalted. Michael's task is that of a quasi-military protector; Peter and Paul are the foundations of the Church at Rome; but only Joseph is, if one can use the expression, "father of the Church." As Leo XIII pointed out, it is this note of fatherly protection that characterizes Joseph's patronage: fatherly love for everyone, everywhere in that Church which is the outgrowth of the family at Nazareth. It is all the more excellent because it is so universal, and because it is based on an original vocation and an attitude toward Christ's Church, a love that is subordinate only to that of our Lady.

<sup>9</sup> *Ibid.*

#### JANUARY 1954 NUMBER AGAIN AVAILABLE

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# St. Francis de Sales' Advice to Superiors

Edward J. Carney, O.S.F.S.

[The first two parts of this article, dealing with fundamental virtues for superiors and emotional control, were published in our January number, pp. 15-22.—Ed.]

## III—*The Superior's Manner of Dealing with Subjects*

**M**UCH of this material is only an extension of the foregoing, but St. Francis de Sales does give some particular instances of the superior's relation to his subject which are worthy of consideration. The one in charge may experience a feeling of isolation from the community. In a sense, this is to be expected, since the mere possession of authority raises a person above the ordinary level; and its exercise may bring about difficulties and frictions which contribute to the distance between ruler and ruled.

In spite of these factors which tend to produce a certain remoteness, St. Francis de Sales would have the superior present with the community as much as possible, animated with a spirit of charity towards all, forgiving every offense. "Keep as much as you can with your daughters, for your absence can only give them occasions for murmuring."<sup>1</sup> "Although according to the world it is for inferiors to seek the good will of superiors, yet according to God and the apostles it is for superiors to go after inferiors and to gain them. For so acted our Redeemer; so did the apostles; so do, and will ever do, all prelates who are zealous in the love of their Master. . . . It may be that the wrong is on her side; but at any rate there is this on yours, that you do not win her back to your love by the continual and irresistible manifestation of that which you owe her according to God and the world."

Favoritism towards a few is a fault especially to be avoided. Such a manner of acting always causes some reaction in the ones excluded, even if in the essential matters of the religious life treatment is equal. It is, of course, true that natural qualities, mutual interest, and even wholehearted cooperation will incline one towards those so gifted or disposed. Nevertheless, the superior represents

<sup>1</sup>The quotations from St. Francis de Sales are taken from the Dom Mackey translations, with minor changes in the mechanics of spelling, punctuation, and capitalization.

all, and insofar as possible should be impartial, at least in the external manner of acting. Thus St. Francis expresses himself. "Hold the balance duly among your daughters so that natural gifts may not make you distribute your affections and kindness unjustly. How many disagreeable persons are there who are very agreeable in the eyes of God. Beauty, gracefulness, the gift of speaking well often present great attractions to those who live according to their inclinations; charity regards true virtue, and the beauty of the heart, and spreads itself over all without distinction."

The avoidance of anger and the use of gentleness in correction have already been treated. Some further details relative to reproof may be helpful. St. Francis mentions various types of failures—the imperfections of beginners, faults of weakness, and those of a more serious nature. For the first he advises understanding and patience. "We must not want to have all begin with perfection: it matters little how one begins, provided that one is quite resolved to proceed well or to finish well." In writing to a superior who was reluctant to receive a young candidate because of some defects of character, the saint gives the following advice: "We have no wine without dregs in this world. So you must choose: Is it better that there should be thorns in our garden in order to have roses or that there should be no roses in order to have no thorns? If this girl bring more good than harm, it will be good to receive her; if she bring more harm than good, you should not receive her."

Faults of weakness are to be treated in a like manner. "Weakness is not a great evil provided that a faithful determination put it right little by little." In general, as regards greater defects, St. Francis wishes the superior to pray to God for help, to consult the assistant or counselors, and then to act, trusting in divine providence. "Do not be disturbed to find obstacles arise in your government. You must quietly bear everything; and then lay it before God and take counsel with your assistants, afterwards doing what is thought best and with a holy confidence that divine providence will order all things." In particular cases the saint gives a more detailed course of action. For example, if one member of the community does not show sufficient respect to the superior, the latter can have that person so informed by an intermediary. Circumstances, however, may require direct correction by the one in charge. "If there be some sister who does not show sufficient respect for you, let her know it through one of the others whom you may judge the most suitable for this, not as if from you but as if from this person

herself. And in order that your gentleness may in no way resemble timidity or be regarded as such, if you were to see a sister who has made a profession of not showing this respect, you would have yourself sweetly to show her, by herself, that she ought to honor your office and work with the rest to preserve in dignity the charge which binds together the whole congregation in one body and one spirit."

Relations between a superior and a member of the community may become so strained that there is on either or both sides a desire for a transfer of the subject to another house of the same congregation. As a last resort this remedy may have to be used. However, such a condition can be prevented or at least mitigated by mutual charity and especially by keeping anger under control. A vehement desire for the immediate removal of an obstacle to one's will often accompanies this emotion. In the religious life this can be achieved by the transfer of the subject. Yet, for both the superior and the subject, there is a more perfect way—that which strives for forbearance through humility, meekness, and patience. "I believe, my dear mother, because I see, that all superiors want to have troublesome and eccentric sisters removed from their monasteries, for it is in the nature of the human spirit only to be pleased with pleasing things; but I am entirely of your opinion that one should not open the door for a change of monasteries to those sisters who desire it but only to those sisters who without desiring it are for some other reason sent by superiors; otherwise the slightest unpleasantness which happened to a sister would be capable of disquieting her and making her change; and instead of changing themselves they would think they had sufficiently cured their trouble when they had changed their monastery."

St. Francis looks upon the sickness which comes to the community as an opportunity for the superior to exercise charity. He would have those in poor health taken care of properly, treated with marks of special kindness and dispensed from obligations of the Rule in proportion to the gravity of the case. "When your sisters are ill be very affectionate in visiting them, assisting them, getting them served, and comforted. Similarly, if some of them are sickly, show to them a tender compassion, easily dispensing them from their duty, from Office, according as you judge fitting; for this will gain their hearts wonderfully."

In consulting the assistant or counselors—a procedure frequently recommended by St. Francis—the superior establishes another bond

with the members of the community. In addition, the saint would have advice accepted even from other sources, provided it is in keeping with the spirit of the Rule and for the well-being of the community. "Willingly take advice which is not contrary to the design which has been resolved upon, following in all things the spirit of a sweet gentleness and thinking more of the interior of souls than of the exterior." The prudent guidance of a spiritual director will prove especially beneficial. "You must find one or two thoroughly spiritual men of whose conversation you may be able to avail yourself. It is an extreme benefit to have those to whom we can give our spiritual confidence."

To seek help from competent people has much value. Under the strain of office the superior may begin to judge things from one side. For example, a subject's faults can often seem so prominent that actual good qualities are overlooked. Consultation with another may bring about greater objectivity in judgment. Moreover, the daily cares attached to authority, even though small, do have a way of accumulating. Impatience and anger become more easily aroused. The mere discussion of problems with the assistant or counselors or spiritual director often reduces such tension, even though no concrete answer for the case at hand is to be had.

In addition to this conferring with others, St. Francis recommends to superiors a partial delegation of authority over some of the temporal affairs of the community. In this way relief from material details is secured, and more time can be devoted to the spiritual. "It will be good to employ one of your religious in the management of temporal affairs in order that you may have so much the more opportunity of giving yourself to the spiritual and to duties of charity."

Besides dealing with the members of the community, the superior also establishes contact with people in the world. On this point St. Francis advises charity and the avoidance of contention. "Do not dispute over the more or the less of temporals, since this best befits the sweetness which our Lord teaches to His children. The Spirit of God is generous; what one would gain by contention would be lost in reputation; and peace is holy merchandise, worthy to be bought at a high price."

#### IV—*The Superior and the Observance of the Rule*

The gentleness and patience recommended so often to the superior by St. Francis de Sales must never be confused with weakness

or laxity in discipline. Religious observance must be exact, admitting neither more nor less than what is prescribed by the Rule. "I cannot sufficiently impress upon you the importance of this point, namely, punctual attention to the smallest matters tending to the more perfect observance of the Rule and at the same time an unwillingness to undertake anything more. That is the way to preserve a religious order undivided and in its first fervor, and to do otherwise is to do what destroys it and causes it to fall away from its original perfection."

A recently appointed superior may be confronted with the task of effecting a reform in community practices. Generally, certain factors are in favor of one beginning office, as, for example, good will. This may be especially true on the part of those who labored under difficulties in the previous superiorship. Nothing should be done to alienate such good will; yet religious discipline must be made to flourish. Along this line St. Francis de Sales gives some guiding principles: (1) the superior must not alarm the community by giving notice of the intention of reformation; (2) the subjects are to be persuaded rather than forced to the practice of virtue; (3) the superior should approach the task courageously and with good example.

A reform instituted unwisely generates a spirit of opposition and makes an undertaking already difficult more so. It is better to begin by instructing the community in the duties of the religious life and by personal good example. In this way the subjects themselves will gradually desire reformation and rid themselves of their faults. "You must be closely on your guard to give no alarm, either loud or low, of your intention of making a reform; for that would cause all the hasty and busy-minded people to take up arms and set themselves against you. Do you know what must be done? It is necessary that the sisters should reform themselves under your guidance and bind themselves to obedience and poverty." "I think it is better simply to show them the mischief and to put the knife into their hands to make the incision themselves." "But keep to the method I recommended to you, of commencing by example; and, though it may seem to help you but little at first, yet have patience; and you will see what God will do. I recommend to you above all the spirit of sweetness, which is what ravishes hearts and gains souls. Hold tightly and resolutely, in this beginning, to the good performance of all your exercises; and prepare yourself for temptations and contradictions. The evil spirit will excite innumerable such, to hinder the good which he sees is about to come from your resolution; but

God will be your protector, as I beseech Him to be, with all my heart, and will beseech Him all the days of my life." Finally, in undertaking the reformation the superior must be courageous. Trust in God's providence is the motive of this courage. "As to the reformation of your house, my dear daughter, you must have a great and durable courage; and you will succeed without doubt if God gives you His grace and some years of life."

Not every violation of the Rule is due to defect. Sometimes a subject may feel called to a special type of prayer which, if followed, would place one at variance with obedience. St. Francis gives some practical direction on this problem. "I will tell you, as to the difficulty which this good sister has, that she greatly deceives herself if she thinks that prayer perfects her without obedience, which is the dear virtue of the Spouse, in which, by which, and for which He willed to die. We know by history and experience that many religious and others have been holy without mental prayer; but without obedience, not one." The saint favors a type of prayer that leads to reformation of life, and he counsels superiors ordinarily to hold subjects to the common prayer of the community. "But speaking generally you must make all the sisters, as far as possible, keep in that state and method of prayer which is the most safe, viz., that which tends to the reformation of life and change of manners, which is the prayer that I named at first as being made on the mysteries of the life and death of our Lord. And credence must not always be given to young sisters just entering religion when they say that they are in this or that lofty state, for very often it is only a delusion and amusement of the fancy. Wherefore, they should be put in the same way and in the same exercises as others; for, if their prayer is good, they will be very glad to be humiliated and to submit themselves to the guidance of those who are in authority over them. There is everything to fear in these kinds of exalted prayer; but one can walk more securely in the more common, which is to occupy ourselves with simplicity about our Master to learn what He wants us to do."

#### V—*The Superior and Reception and Profession of Candidates*

St. Francis also gives rules for reception of postulants, entrance into the novitiate, and profession of vows. In part, these must be evaluated in the light of the conditions existing in his own time. They are, however, worthy of consideration and can serve as a general guide for superiors.

### 1. *The Postulancy*

"With regard to the first reception into the monastery in secular dress, as one cannot know much of the candidates because they all bring a good exterior and show themselves as prompt in words as St. James and St. John to drink the chalice of our Lord, so one cannot well refuse them. And indeed one must not make too great question about receiving them. All that one can do is to observe their manner and by conversation with them learn something of their interior."

### 2. *The Novitiate*

"As regards the receiving them into the habit or novitiate, one must do so with as much more difficulty and consideration as one has had more opportunity of remarking their character, actions, and habits. To be yet sensitive, or hasty, or subject to other passion of the kind should not be a bar to their admission to the novitiate provided they have a good will to amend and to submit to use the medicines and appliances suited to their cure; and, even though they have a repugnance to them or take them with great difficulty, this does not signify anything, so long as they do not cease to use them; nor again that they are somewhat rough and awkward in their manners from having been brought up badly and without due training; this, I say, ought not to hinder their reception; for, though they may have more trouble and difficulty than others who have a gentler and more tractable nature, yet, if they much desire to be cured and testify a firm will to receive a cure, though at a great cost, to these refuse not your votes, notwithstanding their falls; for these persons after long labor produce great fruits in religion and become great servants of God and acquire a strong and solid virtue; for the grace of God supplies the void, and, ordinarily, where there is less nature, there is more grace."

### 3. *Profession*

"As regards receiving them to profession, there is required a greater consideration. Three things must be observed.

"The first, that they be healthy, not in body but in heart and spirit, that is, that they have the heart well disposed to live in an entire docility and submission.

"The second, that they have a sensible mind—not one of those superior minds which ordinarily are vain and full of self-satisfaction, which in the world were abodes of vanity and which come to religion not to humble themselves but as if they came there to



give lessons in philosophy and theology, wanting to lead and govern everything. Against these you must be very specially on your guard. But a sensible mind is a medium mind, which is neither too great nor too little; these minds are to be valued, because these spirits always do a good deal, and yet without knowing it; they apply themselves to work and give their attention to solid virtues; they are tractable; and there is not much difficulty in leading them, for they easily understand.

"The third thing to be observed is whether the sister has worked hard during the year of novitiate: if she has borne well and profited by the application of the remedies suitable to cure her infirmity; if she has carried into effect the resolutions which she made on entering religion, and afterwards in her novitiate, of changing and amending her bad habits, faults of character, and inclinations. If one sees that she perseveres faithfully in her resolution and that her will remains firm and constant to continue, and if it is observed that she has applied herself to reform and to form herself according to the rules and constitutions, and that this will remains still in her, viz., to desire always to do better, it is the sort of conduct which deserves reception; and, even if she fall into grave faults on occasion, and maybe rather often, this should not cause her to be refused.

"For although in the year of her novitiate she was to work at the reformation of her manners and habits, that does not say that she must commit no faults nor that she must be perfect at the end of a year; for the apostles, although they were called and had for a long time labored at the reformation of their life, did not cease committing faults, and this not only in the first year but also in the second and in the third."

In addition to the foregoing, supplementary points of advice are found in the writings of St. Francis de Sales. For example, he wants superiors to exercise ordinary care in the choice of candidates. A good standard of judgment is the subject's willingness to submit to religious discipline. "Nothing is so destructive to Orders as the want of care which is used in examining the spirit of those who throw themselves into the cloister. People say he is of a good house; he has a good head; but they forget that he will with great difficulty submit to religious discipline."

One desiring to enter the religious life should be informed of its requirements. This can be done in the postulancy and with more detail in the novitiate. "Before admitting them, one should represent to them the true mortification and submission which religion

demands and not dwell so temptingly on the numerous spiritual consolations."

No one should be received into religion on conditions contrary to its perfection. Such procedure would destroy the common life and would in no way contribute towards the subject's advancement in virtue. "There must be no reserve or condition; for, should we receive souls in that way, the congregation would find itself quite full of the subtlest and consequently most dangerous self-love in the world. One would stipulate for communicating daily; another, for having three Masses; another, for attending the sick every day; and by this means each would follow her humor or her own object instead of following our Savior crucified."

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## The Silence and the Song

Sister Mary Francis, P.C.

**A**MONG the vagaries of the human mind is the propensity for repeating countless times a formula, a phrase, a declaration, without ever really listening to it. This was demonstrated when St. Pius X once asked an assemblage of clergy why holy Church demands that we so often ask the holy Mother of God to pray for us. He received learned answers and verbose opinions. But, in the end, it was the Pontiff himself who smilingly answered the question, "We ask the holy Mother of God to pray for us that we may be made worthy of the promises of Christ!"

In much the same manner, might we ask a group of religious where all happiness and satisfaction lie. We should likely get vague replies about "God" and "heaven." We might receive memorable answers about union with the will of God. It is less probable that we should hear the simple and most precise answer which all Catholics declare at every Benediction service every day throughout the world. The priest sings out the affirmation that God has given us Bread from heaven; we help swell the great chorus of response, "Having every delight within itself!" How stunning it would be to listen to what we declare and how overwhelming to probe the truth of what we say, so that belief might pass into conviction over that narrow line that separates the mediocre from the saint. The poet, Thomas of Aquin, was thus stunned into singing of the Blessed

Sacrament in some of the most magnificent poetry the world has heard. This we are less apt to remember than that he probed the truth with such cherubic comprehensiveness that holy Church has hailed him the Angelic Doctor. Yet the citizens of a twentieth-century world need nothing so much as a poet to sing a path through its tangled philosophies and its prostitute science. Even religious, dwarfed often enough by their own accomplishments, goaded by ever-increasing demands for new activities, need desperately what the busy world values so little and what St. Thomas prized so intensely: the silence and the song.

World problems today tend to dwarf the individual. In unhappy Europe, men are murdered by block rather than by unit. We have learned to splinter the very atoms of God's creation. Our scientists have peered down the tunneled mysteries of creative substance and won the dubious honor of dismembering it. It is all so vast a field of woe, this world of ours, vast beyond the courage of a man or the hope of a heart.

So it seems from the false perspective of a Godless modern society. But there is quite another perspective, and to gain it brings a shock of sheer joy. It is God's perspective. It is the view of the angel of the schools, St. Thomas. It is the discovery of that modern intellectual giant who was both a physical and mental twin to Aquinas, Gilbert Keith Chesterton. Other men have stood in the panoramic chaos of society and been disheartened to near-despair. They forgot the Blessed Sacrament. Chesterton stood beside the tabernacle and remembered. And he rejoiced with St. Thomas. Because he had the tenderness peculiar to very great love, Chesterton could write of the tabernacle as "the little window where God sits all the year." Because he had the true perspective on the universe and on eternity, he could add, "The little window whence the world looks small and very dear." Here is the very core of religious values. It is God, God truly present in the world in the Blessed Sacrament who is vast, overwhelming, infinite, and omnipotent. It is the world which is small. And a world aware that its mighty God has delighted to dwell with the children of men is a very dear world. This is the great good news which it is ours to shout out by our consecrated lives. When we come to comprehend something of the supreme and ineffable gift of God which is Himself, when we say or chant or sing, "*Omne delectamentum in Se habentem*," and are convinced of it, then we have established kinship with the poet laureate of the Blessed Sacrament.

All thinking men take a kind of vicarious pride in St. Thomas. We feel his giant intellect as a real "achievement" of God's own pure intelligence. We have a certain gratitude to God for giving this genius to the Church. It is perhaps unfortunate that the master mind of Aquinas has caused history to forget his heart. It is all too easy to think of St. Thomas as a great bulk of reason, a complete network of logic, and a superb mechanism of exposition. This is to miss the man for the mind, the saint for the intellect, the lover for the logician. It was Aquinas the genius who wrote the *Summa Contra Gentiles*. It was Aquinas the saint who lay sleepless in his bed the night before he was to receive his doctorate at the University of Paris, convinced that he was unworthy to bear this title, that his "meager knowledge" did not even fit him to give the expected discourse on the following day. This incomparable genius humbly cried out to God to give him a subject on which to speak to a crowd of men whom history remembers only as figures in the life of St. Thomas! And God heard the simple cry of that pure heart which was to remain childlike to its last beat, and of that magnificent mind which was to pass a final appraisal on the intellectual labors of a lifetime as, "All that I have written seems to me as a little straw."

By force of God-given intelligence, St. Thomas might still claim title to the most competent exposition of the Holy Eucharist ever delineated. But it needed the burning heart of a lover to give us the Office and Mass of the Blessed Sacrament. The poet in Thomas drew virility from intellectual faith; conversely, the intellect of the man was warmed by the poet. It is significant that that most magnificent poem, the Sequence of Corpus Christi, begins with a burning cry of the heart, not with a thrust of logic! If St. Thomas comprehended the mystery of the Eucharist in a measure few men have, it was because Thomas loved the Eucharist. All love, as all goodness, is diffusive of itself. His immense and burning love for the Blessed Sacrament forced him to cry out, "*Lauda Sion, Salvatorem! Lauda ducem et pastorem in hymnis et canticis!*" Not in tracts and expositions did this angelic doctor invite men to honor the Blessed Sacrament, not by intellectual feats did Thomas propose that men should worship their Eucharistic Lord, but in a mode and manner accessible to every man with a pulsing heart and a living love—in *hymnis et canticis*! It is no cold empiricist who goes on in that same sublime poem to give directions as to the tonality of this praise, but an enthusiastic lover of the Blessed Sacrament on fire with his message. "*Sit laus plena,*" says St. Thomas, "*sit laus*

*sonora!*" like a superlative musician directing his chorus.

We can read in the Sequence of Corpus Christi the life story of the great poet who composed it. The harassed young novice, besought by his tearful mother, coaxed by his sisters, threatened and imprisoned by his brothers, all of them attempting to convince him of his folly in forsaking a brilliant worldly career for the lowly estate of a mendicant friar, pleads his own eloquent and impregnable defense. We find the very heart of Aquinas in that sublimely simple strophe of the sequence, "Here, for empty shadows fled, is reality instead; here, instead of darkness, light." The institution of the Blessed Sacrament brought to the world that substance of reality from which the prophetic words of Christ in His lifetime had cast long shadows incomprehensible to men. It likewise signalled the disappearance of those empty shadows of fame and riches and honors considered as a source of delight—those poor baubles which the family of Aquinas dangled before the saint in their hopeless attempt to make him accept shadows in place of the Sun.

Another chapter in the soul of St. Thomas is discernible in the twelfth strophe of the Sequence of the Blessed Sacrament. The genius who plumbed and expounded divine mysteries as no other man has so manifestly done has a simple remedy for those who find, like the Jews of old, that the mystery of the Eucharist is, "a hard saying—and who can bear it?" What escapes the comprehension, says St. Thomas, is the property of faith. Faith leaps to possess what the mind can never understand! This is not only the exposition of faith in the real presence; it is likewise the exposition of Thomas' personal philosophy of life. There were many superb intellects in the saint's company at the universities, intellects which ran amuck in the quicksands of pride and mental independence. There were William of Saint Amour and his unhappy band of disciples, men whose learning was vast and whose humility was meager, men who discarded whatever was inapprehensible by reason.

It has been well said that the more a man knows, the more he realizes his ignorance. This is manifest in St. Thomas. Wiser far than any of his confreres, he held out the arms of his childlike faith to embrace God's mysteries never to be assimilated by any created intelligence. Every act of faith is of necessity a simultaneous act of humility. The flaming faith of Aquinas shot out its sparks into all the commonplace events of his life. The profound humility of the saint before the unfathomable mystery of the Eucharist was the groundwork of all his hours. Thus we see the great master of

learning, puffing along the streets of Bologna in the wake of an exacting lay brother who scolded Thomas for his slow pace and received the charming apologies of his unrecognized companion. We hear the angel of the schools accepting a correction of his pronunciation and contentedly repeating the mistake of his superior without the comment of eyebrows or the significant pause with which a lesser religious would first have demonstrated his superior knowledge before submitting. The childlike humility of Thomas was perhaps his first prerequisite to act as the expositor and the poet of the Eucharist. It is a humble God who lives in a disc of bread and submits to that keenest of all insults, the ennui of His ministers and the unconcern of His consecrated own. It needed a humble man to be the gallant knight of the Eucharist. Such a man was Thomas of Aquin.

"*Omne delectamentum . . .*" yes, all delight to the clean of heart. But what to the unclean? *Omne detrimentum*, we could say. The delectable Bread of Angels can be the awful food of sacrilege. And something of the agonizing heart of the Christ, outraged, misused and ignored, was the very heart of Thomas. The saint, who witnessed the irreverence and carelessness of so many of the religious of his day for the Sacrament of the Altar, likewise looked with that intense sorrow, which only a great lover can feel, on the wreckage of mental brilliance all about him. Then, as now, the proud and the humble came to the fountains of knowledge—and with what disparate issue! The profound grief, which only a saint can experience at insult to his God, breathes its quiet pain into the Sequence of Corpus Christi: "*Sumunt boni, sumunt mali: sorte tamen inaequali, vitae vel interitus.*" If we understood, with the vision and the love of the Angelic Doctor, that it is the business of each religious to determine the issue of the Blessed Sacrament within himself, we might paraphrase that strophe to a telling, "*Sumunt fervidi, sumunt tepidi!*" or to a, "*Sumunt fideles, sumunt infideles!*" And we could draw a personal conclusion: "*. . . inaequali . . . vitae vel mediocritatis!*"

As the splendid poem, *Lauda Sion*, draws to its conclusion, we see demonstrated again the subtle interweaving of the masterly intellect and the ardent heart. The great doctor's faith and conviction put out a clean sword of dogma, as he pronounces the indivisible mystery of the Blessed Sacrament in majestic metre, "*Fracto demum sacramento, ne vacilles, sed memento tantum esse sub fragmento, quantum toto tegitur. Nulla rei fit scissura!*" But the poet's love



inflames the dogma with a final blaze of wondering worship, as the cry of the lover follows quickly on the grave exposition, "*Ecce panis Angelorum, vere panis filiorum, non mittendus canibus!*" "Bread of children"—so indeed was the Eucharist to this royal scion of intellect who remained to the end of his life the simple child of God, one among those by whom the greatest Teacher of all times declared the kingdom of heaven to be tenanted and possessed. So, too, the life of Thomas Aquinas drew to its close.

The doctrine of the angel of the schools grew increasingly brilliant as his soul came to enjoy an ever-deepening union with God. On his very deathbed, this superb thinker expounded the Canticle of Canticles to the monks kneeling around him. Here was the dying Thomas, still master of the intellectual world of his time. But then the Blessed Sacrament was brought to him. And, with a supreme and well-nigh incredible effort, the man so huge in body, so gigantic in mind, managed to rise from his deathbed and prostrate himself before the Sacred Host. Here was the undying Thomas, child and disciple of the divine Master, humble lover of the sacramental Jesus.

It is a superb tableau to imprint on our minds, to press against our own hearts: the humble Christ, hidden beneath the simple sign of bread; the master mind of Christendom prostrate like a fallen warrior before his King. And it is a truer likeness of the saint than any artist's portrait that has come down to us. Thomas of Aquin—thinker, poet, doctor, lover,—a huddled bulk of humble worship before his sacramental God. Thomas indeed found all delight, all knowledge, all strength in the Blessed Sacrament. With him, to say, "*Omne delectamentum in Se habentem,*" was to give a simple statement of his own soul, the single-phrase dissertation on his own spiritual life. "Down in adoration falling, lo! the sacred Host we hail!" Never a Benediction service, but those burning words of the Angelic Doctor are sung. And we see him living his poetry, demonstrating his theses, as he flung his massive, weakened body from the couch of death to fall down in adoration before his Eucharistic God.

The stricken warrior received his divine Master for the last time, and his limpid soul seemed to find a tongue of its own to give vigor to the faltering speech of the dying. The great voice rang out as in the days when it had thrilled the intelligentsia of Paris, Bologna, and Rome. "I receive Thee," cried the prince of theologians, "the price of the redemption of my soul, for whom I have studied, watched, preached and taught." Here was the epi-



to me of all his teaching, the fine apex of all his discourses.

We pray the oration of the Blessed Sacrament how many hundreds and hundreds of times in our religious lives, asking always that "we may perceive within ourselves the fruit of redemption." And we also pray a qualifying phrase: that by venerating the sacred mysteries of Christ's Body and Blood this fruit of redemption may appear. When, like St. Thomas, we can fall down before our Eucharistic Lord and honestly affirm that it is for Him alone, for Him so humbly hidden on our altars, for Him so wounded by, and patient with, the apathy of His own, for Him that we have studied and watched, preached and taught, then we, too, shall perceive within ourselves the fruit of redemption. We shall know with the joyous conviction of the master thinker of all times and the poet laureate of the Blessed Sacrament, that here is all delight. And our religious lives will catch the coruscations of that same Incarnate, Transubstantiated Love that set the heart of St. Thomas on fire—*Omne, omne delectamentum in Se habentem*. For Thomas has more to teach us than the contents of his theses and defenses. He has sounded the mysteries of the silence and the song.

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## Questions and Answers

—6—

We have been occupying temporary buildings pending the construction of a new mother house and novitiate. Hence, the following questions arise: (1) Will we need any kind of permission to transfer our novitiate from this temporary building to the new building on the same grounds? (2) May we use the present temporary novitiate building for an aspirancy after the novices have moved to their new building? (3) May the old mother house be used for week-end retreats and/or spiritual recollection days for lay people after the new mother house is occupied?

It is the religious community, and not the physical building which shelters it, which constitutes the "religious house" spoken of in canon 497. Hence, any changes in the material condition of buildings on the same grounds will not interfere with this canon or with canon 554, which deals with the establishment of the novitiate. Supposing, therefore, that permission has been obtained

from the proper authority to establish a mother house together with a novitiate, any local changes in the housing of the religious family will require no new permissions. However, since canon 497 states explicitly that the permission to establish a new "religious house" carries with it the right to exercise all works of piety proper to each institute, without prejudice to the conditions in the said permission, two questions will have to be answered before determining whether the old mother house may be used for week-end retreats and the like: (1) Are these retreats a work of piety mentioned in the constitutions as among the particular ends of the institute? (2) If so, has any restriction been made by the local ordinary with regard to them when he gave permission to open the mother house and novitiate? If the week-end retreats are not mentioned in the constitutions as a work of piety proper to the institute, then a special permission will have to be obtained to conduct such week-end retreats. This permission is obtained from the Holy See in the case of a pontifical congregation, from the local ordinary in the case of a diocesan congregation. In case the diocesan congregation has houses in more than one diocese, the permission of all the ordinaries in whose dioceses the congregation has houses will have to be obtained (see canon 495, § 2).

—7—

**What is the force both in canon law and in civil law of the promise signed by members of a number of religious institutes that, in the event of their ceasing to be members, they will make no claim for salaries or other recompense for work they have done while they were in the institute?**

As far as canon law is concerned, canon 643 prescribes the following: "Whoever leaves his institute, whether on the expiration of temporary vows or by virtue of an indult of secularization, or whoever has been dismissed, cannot seek compensation for the services rendered by him to the institute." The reason for this prohibition is contained in canon 580, § 2, which states that "whatever the religious acquires by his own industry or in respect to his institute, belongs to the institute." These provisions of the canon law bind in conscience even though no document has been signed promising not to demand recompense for work done as a member of the religious community. Some authors suggest, and some constitutions prescribe, that before first profession the novice sign a document valid in civil law stating that, in case he should leave the community, he will not seek compensation for services performed by him as a professed member. Father Schaefer recommends that

such a document should be signed even by postulants and novices before admission (*De Religiosis*, ed. 4, Rome, 1947, p. 530, n. 931).

This provision of the canon law as contained in canons 643 and 580, § 2, will ordinarily be understood and accepted by the civil courts in English-speaking countries in the case of religious who have received their education and training in the religious institute, since it will be obvious that the community has expended more upon them than they have contributed to the community fund by their labors as teachers, nurses, social workers, and the like. In the case of *lay* brothers and *lay* sisters, however, who have received no education from the community, but have been engaged wholly in household duties and as laborers and mechanics, it is hard for the civil courts to understand why they should not be recompensed for their services in case they should leave the community. Hence it seems advisable to have all *lay* novices sign an agreement containing the provisions of canon law before being admitted to first profession. A civil lawyer should be consulted in order that the agreement may be such as will be valid in civil law.

—8—

Is it advisable to allow novices who feel uncertain about their vocations to leave with the understanding that they may return if they find that they have acted unwisely in leaving? Would this make for additional instability in the novitiate?

Generally speaking it is not advisable, because such a policy will cause unrest and dissatisfaction among the other novices. Such a novice should be told to persevere until such time as God's will becomes known with regard to his vocation. Should the doubt persist until the end of the novitiate, then canon 571, § 2, should be carried out: "The novitiate completed, the novice shall be admitted to profession if he is judged suitable, otherwise he shall be sent away; but if there arises a doubt regarding his suitability, the higher superiors can prolong the time of probation, but not beyond six months."

In an exceptional case, when the superior is convinced that the novice has a vocation, but he wishes to leave because he is uncertain, the superior may permit him to return to the world for a definite period of time in which to make up his mind, after which time he must either return or abandon the idea of continuing his novitiate

## QUESTIONS AND ANSWERS

in that particular institute. Such a method of action on the part of the superior will help the novice to make up his mind.

### —9—

Should a postulant with a low I.Q. be admitted with the intention of giving him a chance and the hope that his I.Q. will improve in the peace and quiet of the postulancy and novitiate?

Canon 538 requires that the candidate for admission be fit to bear the burdens of the religious life. Now one of these burdens is to go through the course of studies required by the institute. Should an applicant not have the I.Q. required for admission to a particular institute, it would be far better to send him to a boarding school conducted by the institute so that he might have a chance to improve. It seems unfair to the applicant to admit him with a low I.Q. which will probably give him a sense of inferiority right from the beginning of his religious life, when he comes to realize, if he does not know it already, that he is the least talented in his group. This might burden him with a constant anxiety over the thought that he might be dismissed because of his lack of talent.

### —10—

Is it proper for the chaplain to make the canonical examination of postulants, novices, and sisters belonging to the convent of which he is chaplain? May he represent the bishop and conduct the investiture and profession ceremonies?

The canonical examination referred to in canon 552, § 2, is not an investigation of the vocation of the postulant, or of the novice, or of the religious in temporary vows with regard to the beginning of the novitiate, or the taking of first temporary vows, or of final perpetual vows, but rather an inquiry as to whether the person in question understands what he is about to do, and also whether he is doing so freely without pressure of any kind on the part of others. This examination of the candidate is to be made by the local ordinary or, if he be absent or otherwise impeded, by a priest whom he may delegate for the purpose. There is no reason why the chaplain of the convent may not make these inquiries in the name of the bishop. Similarly, the bishop may appoint some other dignitary to represent him and conduct the investiture and the profession ceremonies.

## Example and Disillusionment

Winfried Herbst, S.D.S.

**S**TRIKING are these words of St. Bonaventure: "I have not entered religion to live as others live, but to live as they ought to live, according to the spirit of the institute and in perfect observance of the rules. That is why, on entering religion, I was given the rules to read and not the lives of others. I took them for the direction of the life I should lead. I ought to observe them all, even if I saw no one else observe them."

When you entered religion it is quite possible that you experienced at least temporary disillusionment. You had, let us say, received a brochure on the order, entitled, "Leaving One Home and Arriving at Another." It was cleverly illustrated. You were captivated by the beauty of the place and the decorum of the members. Overflowing with enthusiasm you bade farewell to your home and in good time arrived at what was to be your future home, with superiors as parents and the members as brethren. However, when you arrived there and got into the stream of religious life, instead of the staid, serious, meditative, holy young people pictured in the brochure, you found an extraordinarily lively group, who impressed you as a rather rude, careless, disorderly bunch of thoughtless and inconsiderate youths, with a sprinkling of older aspirants whose whole bearing registered disapproval of the levity of the younger generation. Your heart sank. You were on the verge of disillusionment.

But, after thinking the matter over for some time, you came to the conclusion that the trouble was partly of your own making. You had been so naive as to think that all the members of the order had to be just as they were represented in print, by word and picture. As time went on and you got more accustomed to your new environment, you found that there were many fine characters among your companions, from whom you could only learn. One surpassed you in this way, another in that. Gradually, too, you learned to put up with the others, those who had so many things about them which you did not like. You came to the conclusion that virtue is not synonymous with statue-like stiffness. You even got so sensible as to tell yourself that, in the case of the very few who were manifestly not in the right place, they had come in good faith but without

a real vocation and that sooner or later, voluntarily or involuntarily, they would depart for the home from which they had come.

It also dawned upon you, if you were a sensible postulant, that you were to shape your conduct, not by what you might notice in this or that religious, but by what your book of regulations and your superiors told you. So it was not long before you had the proper perspective, were no longer influenced by outward appearances, were satisfied and happy. You realized the truth of the brochure's title: "Leaving One Home and Arriving at Another."

Now it seems to me that only too often those who fall by the wayside in the religious life lay the blame on others, and that without real justification. I mean that, if one sees in the constitutions the picture of the true religious and makes a firm resolution to live accordingly, no matter what others do, he will not let himself be so much influenced by his surroundings as to be unfaithful to his vocation just because of the laxity of others. No doubt every one should give a good example to his brethren. Yet we do not tell a religious to conform himself in his striving after perfection to the lives of the members of the community in which he happens to be. Only too often that would be fatal advice, e.g., in a milieu of lukewarmness and worldliness. No, the best advice we can give is always this: "Let yourself be guided by what is in the book of the constitutions, by what is prescribed there, by that which always remains the same." Of course, if the religious life in the community corresponds to this ideal, so much the better; but, if it does not, that is no reason why any member should become tepid in religious observance. On the contrary, it should be an incentive for taking oneself all the more in hand and making oneself all the more perfect a copy of the model religious, the ideal that is realized by living according to the spirit of the institute and in the perfect observance of the rules.

I am convinced that this point should be stressed again and again. It is necessary to have good, solid principles in this matter lest sad mistakes be made. Individuals come to a religious house with lofty ideals and imagine that everything will be done just as it is in the book. If such is not the case, they are disappointed, scandalized, disgusted; and they do not realize that the fault is in great part their own. They lack a certain sensible broadmindedness, an understanding attitude of mind, a knowledge of human nature. It is simply a fact that every man and every human institution is imperfect. The more one realizes this in advance, the less he takes

offence; the less one realizes it, the more easily he will take offence and be scandalized. It all seems to boil down to this: when a person gives up the religious life (or slips into the rut of laxity, lukewarmness, mediocrity) because of the lack of religious observance he finds in his community, he himself manifests a lack of solid virtue; for true virtue is a steadfast disposition. It would be well to point this out frequently even in the postulancy and the novitiate. It is quite remarkable how people keep in mind a thing of this sort that has been inculcated again and again. Expect to find imperfections in everyone and in everything human; but at the same time do you yourself strive for perfection!

St. John Chrysostom compares the educators of religious with artists. Indeed, he declares that they rank first among artists. They ever keep before the mind's eye a glorious ideal, seemingly attainable but never actually attained. The great masters themselves were ever striving for this unattainable ideal. Yet neither Raphael nor Michelangelo nor Cicero nor Plato ever attained it, to mention only a few. Plato indeed plainly warns us against seeking the ideal in the things around us. And Cicero, in describing the perfect orator, draws an ideal that has in reality never yet been attained. Nevertheless, let us keep the ideal religious as reflected from the constitutions ever before us; and, in striving to attain it, let us not be perturbed by the imperfect reality that we find around us. As a matter of fact, no one of us can serve as an ideal for another; and, if any one thinks that he can, let him be convinced that it is a case of self-delusion pure and simple, which makes him blind to his own faults and weaknesses.

Our objective ideal is, of course, the divine Savior. "For those whom he has foreknown he has also predestined to become conformed to the image of his Son, that he should be the firstborn among many brethren" (Rom. 8:29). "Father, the hour has come! Glorify thy Son, that thy Son may glorify thee, even as thou hast given him power over all flesh, in order that to all thou hast given him he may give everlasting life. Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ" (John 17:1-3). To imitate Him and to become more and more like Him is the foremost task of life. How we are to imitate Him in particular we are told by our constitutions and customs. That is why we may say that they depict for us the picture of the true religious, even down to the last bit of shading. This is the picture that we should constantly keep before our eyes and



which we should copy until we give it expression in ourselves, as well as we can by the grace of God.

It would, to repeat, be a mistake to think that we can find this ideal perfectly reproduced anywhere by anyone around us. It will indeed be partially realized here and there, thanks be to God, but to expect to find perfection in all its fullness in any human being or in any human institution means to experience unpleasant disappointments, disillusionments, and even to suffer the shipwreck of one's vocation to the religious life. For this last evil the religious will himself be very much to blame.

Let us have liberty of spirit, the freedom of the children of God, a freedom supported by the grace of God and solidly based upon humility. "Learn of me, because I am meek and humble of heart," says the Savior. No wonder St. Augustine could say: "You will find no other way than that which was found by Christ the Lord. It is first humility, second humility, third humility; and if you ask me I will always say the same, it is humility" (*Ep. 56 ad Diosc.*).

Only too often it has happened that religious have left their order because, as they said, they did not find in their surroundings the ideal which they were seeking. They entered other orders or congregations but neither there did they find the ideal they were seeking. Some came back, sadder and wiser, to the mother that bore them in religion; others got lost somewhere in the world. These made a fundamental mistake: they sought their ideal where it could not be found. No matter what progress man may make in this life, he will never reach the perfection of an ideal. He can indeed strive for it. As a religious he is bound to do so, but he will never attain it. "Every perfection in this life has some imperfection annexed to it," says the *Imitation of Christ*.

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### THEOLOGY DIGEST

*Theology Digest*, a publication now beginning its third year, and edited by the Jesuits at St. Mary's College, St. Marys, Kansas, is for priests, religious, seminarians, and laity who are interested in present-day theological thought, but who perhaps find it difficult to maintain and cultivate this interest. The *Digest* aims to help such readers to keep informed of current problems and developments in theology by presenting a concise sampling of current periodical writings in America and Europe. The digests deal with the various branches of theological learning—Apologetics, Dogmatic Theology, Scripture, Moral Theology and Canon Law, Ascetics, Liturgy, and Church History—with emphasis on the speculative rather than the pastoral aspects of theology. Published three times yearly. Subscription price in U.S.A., Canada, and countries of Pan-American Union, \$2.00. Foreign, \$2.25. Send subscriptions to: *Theology Digest*, 1015 Central Street, Kansas City 5, Missouri.

## Pope Pius XII and the Religious Life

[EDITORS' NOTE: This valuable compilation of papal texts was made by Joseph F. Gallen, S.J. The first installment was published in our January number, pp. 3-11. In his introduction to that installment, Father Gallen explains his selection of texts and his methods of reference. To facilitate reading the present installment, it is sufficient to recall that statements preceded by an asterisk were not made directly and explicitly to or of religious and that all paragraphs except number 39 are taken from the *Acta Apostolicae Sedis*, the first number being the volume, the second the year, and the third the page.]

### II. FORMATION

\*26. "A very efficacious means for driving out such grave evils is that individual Catholics receive a thorough training in the divine truths and that the people be shown clearly the road which leads to salvation. Therefore We exhort the priests to provide that their own knowledge of things divine and human be wide and deep; that they be not content with the intellectual knowledge acquired in youth; . . . that with the passing of the years they study more deeply the history of the Church, its dogmas, its sacraments, its laws, its prescriptions, its liturgy, its language, so that they may advance in grace, in culture and wisdom. Let them cultivate also the study of letters and of the profane sciences, especially those which are more closely connected with religion, in order that they may be able to impart, with clarity and eloquence, the teaching of grace and salvation, which is capable of bending even learned intellects to the light burden and yoke of the Gospel of Christ. Fortunate the Church, indeed, if thus 'it will be founded on sapphires.' The needs of our times then require that the laity, too, and especially those that collaborate with the hierarchy of the Church, procure for themselves a treasure of religious knowledge, not a poor and meager knowledge, but one that will have solidity and richness, through the medium of libraries, discussions and study clubs; in this way they will derive great benefit for themselves and at the same time be able to instruct the ignorant, confute stubborn adversaries and be of assistance to good friends." *Encyclical Epistle on the 150th Anniversary of the Establishment of the Hierarchy in the United States*, 31-1939-652.

\*27. "It is not sufficient that the missionary have attained a broad and accurate knowledge of the sacred sciences. He must also possess

a correct knowledge of the profane sciences that are connected with his work. If he is destitute of this sacred and profane learning and guided only by ardent zeal, he is laying the foundation of his structure on shifting sand." *Encyclical Epistle to the Portuguese on the Missionary Apostolate*, 32-1940-257.

\*28. "Seminarians are to be formed in piety and virtue and are also to acquire a literary and scientific learning that will later enable them to exercise an efficacious and fruitful sacred ministry among all classes of citizens. A priest must be thoroughly familiar with sacred doctrine but he also cannot be ignorant of the knowledge possessed generally by cultured men of his own nation. This will enable him with facility to make their language his own, to set forth his thoughts in a manner adapted to their minds and understanding, and to present to them the sustenance of faith. Always, however, he is to show himself 'a good minister of Christ Jesus, nourished up in the words of faith, and of the good doctrine,' 'rightly handling the word of truth.'" *Letter to the Cardinals, Archbishops, and Bishops of Spain*, 34-1942-226, 227.

29. "As a long space of time is required to establish the sturdy oak, so prolonged patience is always necessary for the formation of the man of God. Therefore, the generous daring of young men that impels them immaturely into action must be curbed. Too hasty activity destroys rather than builds up and is harmful both to the subject and the apostolic works themselves." *Allocution to the XXIX General Congregation of the Society of Jesus*, 38-1946-383.

\*30. "All are well aware that particularly the first years of the priesthood, when the sacred ministers come from the seminary cloisters to the open field to put into practice what they have learned in class, are of distinctive importance and contain at times no little danger. The course of the future life of priests, their spirituality and progress in the priestly ministry frequently depend on these years. Therefore, it is evidently proper and absolutely necessary to give them the most competent guides and teachers at the beginning of the sacred warfare, who will enlighten them in the exercise of the sacred ministry not only by doctrinal precepts but also by their example." *Motu Proprio on the Pontifical Institute of St. Eugene*, 41-1949-165, 166.

\*31. For this reason, those in charge of seminaries should be prudent in imposing punishments and, as the students under them grow older, should gradually ease up strict surveillance and restric-

tions of every kind, to the end that these young men may learn to govern themselves and realize that they are responsible for their own conduct. Besides, in certain things superiors should not only allow their students some legitimate freedom but should also train them to think for themselves, so that they may the more easily assimilate those truths which have to do either with doctrine or practice. Nor should the directors be afraid to have their students abreast of current events. Even more, besides acquainting them with news from which they may be enabled to form a mature judgment on events, they should encourage discussions on questions of this kind, in order to train the minds of the young seminarians to form well-balanced judgments on events and doctrines." *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-686.

\*32. "We desire, first of all, that on the question of literary and scientific studies future priests should at least not be in any way inferior to young men of the laity who devote themselves to the same type of studies." *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-687.

\*33. "At the moment they leave the prayerful cloisters of the seminary to take up their priestly functions, young priests, by the very fact that they then emerge into the open field of the apostolate, can find themselves beset with danger, unless they have been prudently trained to face this new kind of life. Remember that the bright hopes built up around newly ordained priests can frequently be frustrated unless they are gradually applied to work and in the beginning of their active life are subjected to wise supervision and directed with fatherly interest. Accordingly, We heartily approve the plan of assigning for several years the newly ordained priests, wherever possible, to special houses, under the guidance of men of wide experience, to be more thoroughly trained to piety and the sacred sciences and to receive special instruction for their priestly work in keeping with their individual talents. . . . We urge you, Venerable Brethren, as far as circumstances may permit, not to rush inexperienced priests into the life of full activity." *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-691, 692.

\*34. "The ardor and energy with which these new recruits in the priesthood devote themselves to their first tasks can at times be extinguished or at least lessened by the example of their elders, that is, of those who are not conspicuous in virtue or who, on the pretext of not changing the old order of things to which they have be-

come accustomed, prefer to lead a life of idleness." *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-692, 693.

\*35. "But for the pursuit of study, which is not infrequently made impossible for priests because of their meager financial resources, it is most desirable that the local ordinaries, in keeping with the ancient and excellent practice of the Church, should restore to their former dignity libraries which were once set up either at the cathedral residence, or in conjunction with chapters of canons, or in chanceries. . . . These libraries should not be regarded as neglected storerooms but rather as something living, and should be equipped with suitable facilities for reading. Above all, such libraries should be organized to meet the needs of our times, be provided with publications of all kinds, and give special attention to religion and the social sciences, so that teachers, pastors and especially newly ordained priests may draw therefrom sufficient enlightenment to enable them to spread the truths of the Gospel and to refute errors." *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-693, 694.

36. "Charity possesses a dignity, an inspiration and a strength that is lacking in mere philanthropy, however endowed with wealth and other resources. Thus if we compare our Catholic sisters who nurse the sick with others who perform this same task out of mere humanitarianism or for pay, we discover in them something entirely different and of higher value. They may at times be inferior to others in technical advantages, and We take this occasion to urge them not only to keep abreast of others in this matter but even to surpass them. But where our religious women, deeply imbued with the vital spirit of their institutes and daily prepared for the love of Christ to lay down their lives for the sick, perform their labors, a different atmosphere prevails, in which virtue works wonders that technical aids and medical skills alone are powerless to accomplish." *Address to the General Congress on the States of Perfection,* 43-1951-33.

37. "Not a few of your schools are represented to Us and praised as very good, but not all. It is Our keen desire that all strive to become the very best. This, however, presupposes that your teaching sisters know and possess their matter perfectly. Thus give them a good preparation and formation that will also meet the qualifications and degrees demanded by the state. Supply their needs generously, particularly with regard to books, that they may also

afterwards be conversant with the advances made in their field and thus offer to youth a rich and solid harvest of learning. This is in conformity with the Catholic idea, which gratefully accepts all that is naturally true, beautiful and good, because it is the image of the divine truth, goodness and beauty." *Apostolic Exhortation to the International Convention of Teaching Sisters*, 43-1951-742.

38. "The formation of your sisters for the work and task incumbent on them. Here there should be no smallness, but you should have a breadth of vision. When it is a question of education, pedagogy, care of the sick, artistic activities or others, a sister should have this assurance: my superior is giving me the opportunity of a formation that places me on an equal footing with my secular colleagues. Give them also the possibility and the means of keeping their professional knowledge up to date. Of this too We spoke last year. We repeat it, to emphasize its importance for your sisters' peace of soul and for their work." *Address to the Congress of Mothers General*, 44-1952-826.

### III. ZEAL

39. *Modern zeal*. "Since the men of our age, beset by thousands of insidious allurements, alienated in great part from God and corrupted in both religious and social matters, need apostles like Blessed Francis; apostles, We say, completely devoted to God alone; apostles who live a simple and truly poor life, seek not their own but the things that are of Jesus Christ and of souls, are an example to all, and attract to themselves especially the poor and the sick; apostles of inexhaustible patience to the infirm; apostles finally who are endowed towards all with that purest charity so beautifully described and praised by St. Paul in the canticle of charity." *Address to the Capitulars of the Order of Friars Minor; Commentarium Pro Religiosis*, 20-1939-138.

\*40. *American missionaries*. "Moreover, in order to render more fitting thanks to God for the inestimable gift of the true faith, your countrymen, eager for arduous enterprise, are supplying to the ranks of the missionaries numerous recruits whose capacity for toil, whose indomitable patience and energy in noble initiative for the Kingdom of Christ have gained merits which earth admires and heaven will crown with due reward." *Encyclical Epistle on the 150th Anniversary of the Establishment of the Hierarchy in the United States*, 31-1939-647.

41. *Sisters on missions.* "Nor does this Apostolic See trust less in the labor and zeal of the religious orders and congregations of both sexes, since throughout the ages these have always contributed the greatest number of outstanding missionaries. Therefore, We place great hopes in these orders and congregations, as do also the sacred missions themselves. Since We are fully aware of the spiritual necessities of the Portuguese colonies, We deeply desire that the religious communities that are already laboring in the missions be augmented by other institutes in this work. The local ordinaries are to favor and support such assistance zealously, that the number of sacred workmen in the vast territories subject to your nation may daily increase more and more." *Encyclical Epistle to the Portuguese on the Missionary Apostolate*, 32-1940-255, 256.

42. "The exhortations that We have given thus far in speaking of missionaries are to be repeated for all who fill out the ranks of a well-ordered, unobtrusive but laborious and beneficent army. These are the ranks of the religious virgins, whose devout zeal gives the aids necessary for the assistance of the sacred expeditions. We realize that the congregations of sacred virgins are increasing daily in Portugal. In these a careful and accurate selection is to be made of those called by divine grace to assist in the missions, so that daily in increasing number, daily prepared by a more suitable formation they may depart to take up this work, and as nurses of the sick, teachers of youth and catechists may accomplish everything demanded of them by the distinctive duties of this apostolate. Those on whom this most serious matter depends are to give proper consideration to the fact that the greater success of the assistance given by missionary sisters will be in proportion to the greater suitability and thoroughness of the religious formation of their minds and souls. May their skillful zeal, through the grace of God, be augmented by the industrious zeal of many holy native sisters." *Encyclical Epistle to the Portuguese on the Missionary Apostolate*, 32-1940-257, 258.

\*43. *Negroes.* "We confess that We feel a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you; for in the field of religion and education, We know that they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessings and We pray fruitful success for those whose generous zeal is devoted to their welfare." *Encyclical Epistle on the 150th Anniver-*



sary of the Establishment of the Hierarchy in the United States, 31-1939-647.

44. *Work for the poor.* "The voice of the poor is the voice of Christ; the body of the poor is the body of Christ; the life of the poor is the life of Christ, who, rich as He was, became poor to make us rich by His poverty. The voice of the poor, that suppliant voice, penetrates as a sharp point even to the depths of the heart. Whoever resists it knows well, whether he intends it or not, that he closes his ear to the voice of Christ Himself." *Allocution on the Beatification of Jeanne Delanoue*, 40-1948-36.

45. "On the one side, the wealthy frequently seek only to devote themselves completely to the pleasures and delights of the present life; on the other, those tortured by want must obtain cheap bread for themselves and their families by their toil and sweat. They are alienated from the Church by the alluring fallacies of promises and doctrines, as if the Church would disregard or neglect their pitiful state. On the contrary, the Church strives with all her might not only to illumine their minds with truth, not only to console their souls with the comforting hope of heavenly things, but also, as much as is in her power, to provide for the necessities of their present life. In this teaching and work the Church simply must not lack energetic, generous and zealous helpers. This is demanded especially by the huge number of the indigent classes who, because of their harsh privations and limited education, are more easily deceived by a counterfeit appearance and all too frequently, to the great danger of religion and the state, are drawn from the path of truth. From their origin the Capuchins have always had the distinctive purpose of undertaking works of charity and of the apostolate for the good of the poorer classes. Since the need has increased tremendously, should they not intensify this evangelical labor at the present time and with a more zealous alacrity? To accomplish this, our age demands that not only in the churches, which those in greater necessity frequently do not attend, but also, whenever priests can exercise the sacred ministry in their favor, in the fields, the factories, the shops, in the sick-rooms, in prisons and in the midst of the working classes they become brothers to brothers to gain all to Christ. Let them mix their apostolic sweat with the sweat of the working men, free their minds from the darkness of error and lift them to the truth, strive to pacify and imbue with divine charity their souls that at times are inflamed with hate and hostility. They are to

be taught expressly and clearly that the Catholic Church is their true mother, that she desires to provide not only for their eternal salvation but also for their unfortunate state, not with deceptive perversions of doctrine, not by disturbances, not by violence, but by justice, fairness, by the friendly cooperation of the classes of citizens, to bring them to a better and higher state." *Letter to the Minister General of the Order of Friars Minor Capuchin*, 41-1949-65.

\*46. *Too much and too little external activity.* "For these reasons, We honor with due praise those who, under the inspiration of love of God and charity towards their neighbor, have throughout the years following upon the long and terrible war, devoted themselves unsparingly, under the leadership and guidance of the bishops, to the relief of untold misery of body and of mind. However, We cannot refrain from giving utterance to Our solicitude and anxiety for those who, because of the special circumstances of the times, have lost themselves so completely in a maze of external activities that they have forgotten the first duty of priests, namely, that of securing their own personal sanctification. We have already publicly proclaimed that those so rash as to hold that salvation can be brought to men by what has been aptly termed the 'heresy of activity' are to be brought back to the right path. We refer to that kind of activity which is not based on divine grace and does not make constant use of the aids provided by Jesus Christ for the attainment of holiness. But in the same way, We deem it timely to urge on to participation in the sacred ministry those who maintain an attitude of undue aloofness from external reality and, as if distrustful of the power of divine assistance, do not, each one within the limits of his own abilities, make sufficient contribution to transfusing the power of the Christian spirit into daily life by all the means demanded by our times." *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-677.

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## Book Reviews

THE LETTERS OF SAINT MARGARET MARY ALACOQUE. Translated by Clarence A. Herbst, S.J. Pp. 286. Henry Regnery Co., Chicago. 1954. \$5.00.

Among the various forms of written expression, none is more revealing of the writer's whole inner being, his individuality, than the letter. It is a self-portrait with which few artists would dare to compete. To the religious experience of the human race, the letter has made a frequent and significant contribution. Indeed, if we turn a backward gaze over the long sweep of history, it is difficult to estimate just how much the correspondence of saints and mystics has done to clarify and to enrich man's understanding of himself, especially of the relationship, profound and mysterious, which the human spirit bears to God. Almost instinctively the Epistles of St. Paul come to mind. They are, perhaps, the classical example.

While the Letters of St. Margaret Mary, the humble and hidden nun of seventeenth-century France through whom Jesus Christ made His last burning appeal for men's love, are not, like the letters of Paul, inspired in the technical sense, they occupy, nevertheless, a place of unique importance in the Sacred Heart devotion. These Letters were the chief, if not exclusive, means which the saint employed to disclose the desire of His Heart to a world so much like our own—a world grown chill to the memory of Bethlehem and Calvary. To a notable extent some of these Letters provided Père Croiset, S.J., with the source material for his *Devotion to the Sacred Heart of Our Lord Jesus Christ* that very early and still great classic which has so distinctively shaped the form and practice of the Sacred Heart devotion in the modern Church. The Letters of St. Margaret Mary offer many a precious glimpse into the unsounded depths of her soul—where she was so often alone with the Heart of Love.

This new translation by Father Herbst, the only one available to English readers, is another in the valuable *Library of Living Catholic Thought* sponsored by West Baden College. Based upon Archbishop Gauthey's third and best critical edition of *Vie et Oeuvres de Sainte Marguerite-Marie Alacoque*, the translation is quite satisfactory. Despite the rather flowery prose of her age, St. Margaret Mary's style is one of plain correctness. Father Herbst has managed

to reproduce it, while at the same time avoiding any turns of expression that would strike the modern reader as quaint or archaic. Father James J. Doyle, S.J., professor of dogmatic and ascetical theology at West Baden College, has contributed two short but informative essays: *St. Margaret Mary in Her Letters* and *Devotion to the Sacred Heart*. These essays, together with a thumb-nail sketch of the saint's life supplied by the translator, make this volume a convenient compendium of what has become a great and universal devotion in the Church. For anyone who wishes to grow in the knowledge and love of the Sacred Heart, *The Letters of St. Margaret Mary* are required reading. In a very remarkable way they convey the authentic message of that "Heart that has loved men so much."—J. FRANK DEVINE, S.J.

**THE MYSTERY OF GODLINESS.** By Ceslaus Spicq, O.P. Translated from the French by Jex Martin. Pp. 183. Fides Publishers Association, Chicago. 1954. \$3.50.

This is a translation of *Spiritualité Sacerdotale d'après Saint Paul*. The French title is more felicitous in that it announces more clearly the subject of the book. This is a work of scriptural theology, and more particularly a "scriptural theology of priestly life." The sources of this are found in the inspired Epistles to Timothy and Titus.

Father Spicq's method is not a verse-by-verse commentary on the pastoral Epistles, since such would not give a logical presentation of the apostle's thought. Not the spiritual but rather the literal sense of the various texts is proposed, since this more readily gives the real meaning intended by God. It is much more satisfying to find St. Paul's thoughts on the priesthood revealed immediately from the biblical text itself than to have an author use isolated texts to confirm notions on the priesthood otherwise discovered. The great value of Father Spicq's work is that it gives us God's formula for priestly spirituality as revealed in the inspired letters of St. Paul written precisely to show what a priest is and what qualities he should possess for his spiritual work in the concrete circumstances of this life.

"The mystery of godliness" is, in origin, God's design for the salvation of all mankind established from all eternity. On the actual historical level, it is the life, crucifixion, and resurrection of Christ, insofar as these realities were conceived and desired by God

in order to save men. Thus, the mystery of godliness is Jesus Christ in person, the living truth, uniting all humanity in Himself in order to bring it back to God. The apostolic and teaching Church has charge of this revealed truth, continues this revelation, and prolongs the mediation between God and humanity. Three agents thus operate to save the world: "God, who has the initiative; Christ, who gives life; the apostles, who preach these facts. Hence the responsibility of those to whom this mission is entrusted." The chapters of the book take up the subjects of priestly piety, priestly grace, spiritual exercises, the ministry of the word (and here the author naturally pleads for a thorough knowledge of Sacred Scripture), the theological virtues of the priest, fortitude in the ministry, prudence, justice, temperance, meekness, and benignity.

This is an inspiring book for a priest. The literal meaning of the exhortations of St. Paul to the priests he was training will move the reader to make practical application of the priestly virtues required in the concrete circumstances of his own priestly life. Priests and seminarians should find abundant matter for meditation in these clear explanations of the inspired directives of St. Paul.

The translation from the French is not always smooth, nor does the translator show at all times a happy feeling for the French idiom. Proofreading is poorly done. These blemishes apart, we can feel grateful that Father Spicq's work has been made available in English. There is no index nor list of scriptural quotations. The quotations from Scripture are taken from the Confraternity Revision.

—JOHN A. McEVoy, S.J.

**SUMMA OF THE CHRISTIAN LIFE.** *Selected Texts from the Writings of Venerable Louis of Granada, O.P.* Translated by Jordan Aumann, O.P. Pp. 234 + lxxxvii. B. Herder Book Co., St. Louis. 1954. \$4.00.

This is the first of the three volumes that will comprise the *Summa of the Christian Life*. The passages selected have been arranged in the order of the *Summa Theologica* of St. Thomas Aquinas, thus giving the entire collection a theological unity. The first volume treats of God and of creation; the second will treat of the virtues; the third, of the life and death of Christ and of the sacraments.

Fray Louis, who died in 1588, was a Spaniard, a contemporary of St. Teresa of Avila. He devoted his life to the promulgation of

Christian doctrine through preaching and writing. His works have passed through "four thousand editions and have been translated into all languages."

The very highest praise has been bestowed on the man and his works. "Our nation has never had a greater or more useful man." "He is the preacher of Spain. . . . He brought the Spanish language to its classical perfection. . . . He began a new period in the history of Spanish spirituality." His "vast classical and ecclesiastical culture, his absorbing spirit and the perfection of his literary style, place him among the creators of Christian Spanish humanism. With good reason has he merited the title of the Spanish Cicero." "No one knew as well as he did how to combine loftiness of thought and profundity of doctrine with a clarity and transparency of style that is within the grasp of all." "He has written a spiritual theology within the comprehension of all. His doctrine gives muscle and bone, color and beauty, emotions and tears to the skeleton of St. Thomas' dogmatic and moral theology."

This is high praise. So high, indeed that it should not be too surprising today if some should find that this translated synthesis of Fray Louis' spiritual theology does not quite measure up everywhere to some of these superlatives.

This first volume is divided into two parts. Book One treats of the existence and perfections of God, of His incomprehensibility and beauty and goodness and love, of His justice, omnipotence, providence, and predestination, of the mystery of the Blessed Trinity. But it is something of a disappointment to find only sixteen pages devoted to the Blessed Trinity.

Book Two deals with the marvels of creation, the splendor of the firmament, the benefits of air and rain, the grandeur of the sea, the variety and perfection of animals, the wonders of the human body, man's faculties, the creation of the angels, and God's care for all His creatures. But in view of the great progress made by science since the sixteenth century, some may not find this portion of the work as satisfactory today as it was in the time of Fray Louis. But they will still, thanks to the translator's skill, be captivated by the clarity and solidity of the doctrine presented and by the masterly charm and beauty of its style.—EDMUND J. FORTMAN, S.J.

**THE STORY OF THOMAS MORE.** By John Farrow. Pp. 242. Sheed and Ward, New York. 1954. \$3.50.

There have been for some years now several good lives of St.

Thomas More. A new book on the saint may prompt one to ask whether the addition really adds anything to an already well-developed library shelf. Happily, John Farrow's latest work contributes in a real way to the understanding of one of the great heroes of sixteenth-century English Catholicism.

The author explains that his "aim was not to write an exhaustive biography in the conventional sense, but to tell a story in general terms of a man and his friends and his enemies; his time and circumstances; a story of courage and example." It is this interpretation of St. Thomas More that wins for this comparatively short biography a welcome place among the longer books of *Moreana*.

With remarkable unity Mr. Farrow follows his hero through his cheerful, useful, holy life. Inconsequential detail is sacrificed to singleness of purpose, the interpretation of the man. Much is left unsaid. Thus within twenty-six pages Thomas More is married for the first time. We learn the names of his children later on, but only his dear "Meg" becomes for us more than a name. Important historical figures of the time can be read about at length, if one wishes, in other books; but here they appear only insofar as they are in contrast or conflict with More.

Those who enjoyed *Damien the Leper* and *Pageant of the Popes* will find in this shorter work the same pleasant style. Always Mr. Farrow writes interestingly, and sometimes with great power. The trial, for instance, presided over by Cardinals Wolsey and Compegio to examine the facts of the marriage of Henry and Catherine is told with dramatic effect. The wearisome maneuverings of Henry to have his marriage declared invalid in other ways are dealt with in an expeditious and personal way.

Seven interesting portraits grace the book. Though their executor is not mentioned in the book, they are apparently previously published works of Jean Charlot. A good selective and critical bibliography adds value to the work.

Relying heavily on primary sources, as it does, the book offers choice examples of the writings of More and Erasmus, of Henry VIII and Anne Boleyn, and of many another character of Reformation days. The selections are always well chosen. They are placed to further the story; never are they mere excursions to enchant or break monotony. Much of the charm of the book depends on the skillful use of the actual thoughts of the great historical personages of the time.



As one would suspect, given the author's large purpose in writing the book, a full enjoyment of the work seems to require some previous knowledge of the "man and his friends and his enemies." The easy reference to historical persons and events could leave the beginner a bit bewildered and perhaps a little discouraged. But the reader who has some background of the subject will find in this book a unifying and directive interpretation of a great man. He will be glad to have it.—JOSEPH S. PENDERGAST, S.J.

**THE CHURCH: A DIVINE MYSTERY.** By Abbé Roger Hasseveldt. Translated by William Storey. Pp. 263. Fides Publishers, Chicago. \$4.50.

Abbe Hasseveldt's *Le Mystère de l'Église*, which appeared in 1953 and was published in English translation last year, is intended to answer the modern question, Why the Church? rather than the questions of earlier times, Which is the true Church? What is the Church? In thirty-eight very brief chapters, the author considers first the enduring elements in the Church, which he identifies with the plan of God "to reestablish all things in Christ"; then, the various stages of this plan, the things which change in the Church; finally, the stage in which we find ourselves, the Church of the New Testament.

For the prospective reader or buyer, it may be more important to note that the style and treatment of individual topics is brief, lean, vigorous, often schematic; that this quality, as well as the projects (and often texts) with which each chapter closes, marks the small volume as a studybook or workbook rather than as one for ordinary perusal; that it is pointed to apostolic action, especially in the third part where the catholicity and the apostolicity of the Church, her unity and holiness are viewed dynamically, not statically—something to be striven for, rather than something presently realized.

The extremely apt choice of quotations and texts from Sacred Scripture, the Fathers, and modern theological writing is in this reviewer's mind one of the real merits of a book which we hope the publishers have not priced out of the range of those who would find in it not a little to stimulate reflection on the meaning of the Church and awaken the desire for fuller cooperation in her mission.

—STEPHEN E. DONLON, S.J.

# BOOK ANNOUNCEMENTS

AVE MARIA INSTITUTE PRESS, Washington, New Jersey.

*Lovely is the Rose*, by Sister M. Charitas, recounts four apparitions of our Lady: at Guadalupe, Mexico; at Lourdes, France; at Knock, Ireland; and at Fatima, Portugal. We learn more about our Lady by a study of her efforts to draw men to her Son in these later days. Pp. 144. \$2.50.

BEAUCHESNE ET SES FILS, Paris, Rue de Rennes 117.

*Epîtres de Saint Jean*. Par Joseph Bonsirven, S.J. The author gives an introduction to, a translation of, and a commentary on, the three Epistles of St. John the Apostle. The work was first published in 1935. This is a completely revised edition and is volume nine in the well-known *Verbum Salutis* series. Pp. 280.

*Les Hymnes de la Liturgie Romaine*. Par Pierre Paris, P.S.S. A liturgist and historian of note shares with the reader the result of his researches on the hymns of the Roman liturgy. The book is not merely historical but gives a critical evaluation of the hymns. Pp. 141.

BENZIGER BROTHERS, INC., New York.

*Daily Breviary Meditations*. By His Excellency Most Reverend Joseph Angrisani, Bishop of Casale-Monferrato. Translated by Reverend Joseph McMullin, Ph.D. These four volumes, one for each seasonal volume of the Breviary, come to us with the highest possible commendation, that of the Supreme Pontiff, Pope Pius XII. They were inspired by the encyclical letter *Divino Afflante Spiritu* and were sixteen years in the writing. The subject matter of each day's meditation is drawn from the First Nocturn lessons of the Breviary. Here is an easy way to conform to the liturgical spirit of each day. Religious should find these meditations as profitable as priests. Each volume is well over 500 pages. \$25.00 per set.

THE BRUCE PUBLISHING COMPANY, 400 N. Broadway,  
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*Collectio Rituum ad instar Appendicis Ritualis Romani*. When the Catholic press first announced that permission had been granted by the Sacred Congregation of Rites to use English to some extent in the administration of some of the sacraments, the impression created was that not much had been granted. Now that the new official *Collectio Rituum* has been published, we see that this impression was wrong and that very much indeed has been granted. To give but one example, it is now permissible to use English in

the whole rite of administering Holy Communion to the sick and dying if the bishop of the place consents. Pp. 288. Cloth \$4.50. Leather \$5.75.

*The Story of the Rosary*, by J. G. Shaw, is a notable piece of reporting. Mr. Shaw set himself the task of collating what the experts have discovered about the history of the rosary. The result is a book that makes easy and interesting reading. We think that it is a "must" for every devout Catholic. Pp. 175. \$3.25.

DENT AND SONS, LIMITED, Aldine House, 224 Bloor St. West,  
Toronto 5, Ontario.

*The Singing Heart*. By Elizabeth Wallace. Children dearly love a story. If the story is true, other things being equal, the children appreciate it the more; and it becomes a powerful factor in the education of the child. In *The Singing Heart* we have such a story for children told by an expert. It is the life story of Mother Mary Ward, the foundress of the Loretto Sisters. Pp. 96. \$2.75.

THE GRAIL, St. Meinrad, Indiana.

*The Divine Story*. By Monsignor C. J. Holland. Our Lord loved children and children loved our Lord. When the apostles on one occasion tried to keep them from Him at the end of a hard day of labor, He rebuked the apostles and said, "Suffer the little children to come unto me." To make children love our Lord more is the purpose of this well-written life of our Lord for the young. There are many well-drawn illustrations by Gedge Harmon. Pp. 173. \$2.50.

*The Heroic Aloysius*. By Bartholomew J. O'Brien. This is the life story of St. Aloysius written for boys by one who evidently knows boys and knows what interests them. It is illustrated by many well-drawn pen-and-ink sketches by Paul Grout. Pp. 83. \$2.00.

*Big Saints*. By Margaret and John Travers Moore. Illustrations by Gedge Harmon. The book is a companion volume to *Little Saints*. Seventeen saints are found in this series. The accounts are all very brief, not more than two or three pages. Here is spiritual reading for the very young. Pp. 77. \$2.00.

P. J. KENEDY & SONS, 12 Barclay St., New York 8.

*As the Eagle*. *The Spiritual Writings of Mother Butler, R.S.H.M.* By a Carmelite Pilgrim. Mother Butler was the first American general of the Religious of the Sacred Heart of Mary and

was admitted to the institute by the founder, Father Jean Gailhac himself. Her spiritual writings consist of the fourteen annual circular letters she wrote as general to the religious of the institute. The present volume is not a reprint of these letters, however appropriate and useful such a reprint would have been. It is rather the end product of an analysis of the letters which reveals the spiritual principles which guided the spiritual life of Mother Butler and which she would have her daughters make their own. As such, the book is of interest and value not only to the institute of which Mother Butler was such an illustrious member, but to all religious. Pp. 206. \$3.50.

*The Golden String.* The Autobiography of Bede Griffiths, Benedictine of Prinknash. The story of a conversion, because it relates the struggles of a human personality toward truth and God, is always an interesting human document. The story of the conversion of Bede Griffiths, who was born in the Anglican faith but gave up all religion before his university days, is of more than usual interest. His struggles were mainly on the intellectual plane, and he takes the reader over the books which led him back step by step until it made of him a Benedictine. It is surprising to find that authors like Berkeley, Spinoza, and Kant actually were milestones on the road leading back to God. There are many trenchant criticisms of modern civilization and modern life. The book is well suited to help others toward the truth. Those particularly who are interested in convert work will want to read the book. Pp. 168. \$3.50.

*St. Benedict and His Monks.* By Theodore Maynard. From the days of the apostles even down to our own days, there always have been those who would follow Christ more closely, who were not satisfied with the observance of the commandments, but also followed the counsels. Their manner of life down the ages varied greatly. When such people began to live in communities, monasticism was born. It makes a fascinating study to trace this development historically, but a study for which only the very few have the time, the ability, and the necessary records. Theodore Maynard has studied the researches of the experts in this field, and the result of his researches makes interesting and informative reading. Pp. 241. \$3.00.

THE LITURGICAL PRESS, St. John's Abbey, Collegeville, Minnesota.  
*A Short Breviary for Religious and Laity.* Edited by William

G. Heidt, O.S.B. Those who like to pray the Breviary, yet cannot find time to say the full Breviary, will find this *Short Breviary* to their liking. It appears in two editions, abbreviated and complete. They differ in this, that the complete Breviary (1200 pp.) has all of the 150 Psalms in addition to short Scripture readings for each day, while the abbreviated edition (764 pp.) uses only half of the Psalms. The prices range from \$3.90 to \$8.00.

THE NEWMAN PRESS, Westminster, Maryland.

*The Failing Wine. Mary Seat of Wisdom.* By Father M. Oliver, O.C.S.O. Overwhelmed by the dignity and privileges of our Lady, we are apt to forget that she was a human being, that she had human emotions, and that she was truly the mother of Jesus. He, though God, was truly man and her son. She had Him all to herself for some thirty years. The author tries to penetrate the secrets of this hidden life, to fathom the relations between mother and Son prayerfully, and to apply the lessons he learns of the mother's dedication to the Son and of the Son's love and devotion to His mother. The result makes excellent spiritual reading. Pp. 153. \$2.50.

*Why I Became a Brother.* Edited by Reverend George L. Kane. Anyone familiar with the needs of the Church and the needs of the religious orders must realize that one of the pressing needs today is more vocations to the life of religious brothers. One reason for the lack of vocations seems to be that so little is generally known about religious brothers. If more young men knew of the vital part that brothers play in the religious life of the Church, many more would be attracted to such a life of dedication, to a life which best mirrors the hidden life our Lord led for thirty of the thirty-three years He spent on earth. This book will do much to dispel the ignorance so prevalent with regard to vocations to the life of a brother. The book is one of a trilogy, all by the same editor and publisher. The other two are *Why I Became a Priest* and *Why I Entered the Convent*. Pp. 173. Cloth \$2.50. Paper \$1.00.

VILLA WALSH PRESS, Morristown, N. J.

*This Way to God.* By Giovanni Rossi. In the original Italian this book proved to be a best seller. It is an apostolic book. Its avowed aim is to bring the individual and, through him, society back to Christ. Finally, it is a small book intended not so much to be read as to be meditated. Pp. 287. \$2.50.

## SPECIAL ANNOUNCEMENTS

*The Catholic Booklist, 1955*, edited for the Catholic Library Association by Sister Stella Maris, O.P., is now available. This is an annotated bibliography, for the most part Catholic in authorship or subject matter, chosen as a guide to the recreational and instructional reading of Catholics. 75 cents a copy. St. Catharine Junior College, St. Catharine, Kentucky.

*My Imitation of Christ*, like other publications of the Confraternity of the Precious Blood, is beautifully printed and illustrated and sells at prices within the range of the ordinary pocketbook: 78 cents for the simplest edition; \$2.25 for the most elaborate (retail prices). Further information may be had from: Confraternity of the Precious Blood, 5300 Fort Hamilton Parkway, Brooklyn 19, New York.

Part V of *Medico-Moral Problems*, by Gerald Kelly, S.J., treats the following subjects: basic principles of medical ethics, ordinary and extraordinary means of preserving life, rubella and abortion, abdominal pregnancy, Catholic teaching on contraception and sterilization, the doctor and rhythm, presacral neurectomy and dysmenorrhea, Pope Pius XII and psychosurgery, electro-shock therapy, medical experimentation, the hospital laboratory and male fertility tests, gastric analysis and the Eucharistic fast. 50 cents a copy. Reductions on quantity orders and on sets of the five booklets and the hospital *Directives*. The Catholic Hospital Association, 1438 South Grand Boulevard, St. Louis 4, Missouri.

The fifth annual Institute on Religious and Sacerdotal Vocations will be held on the Campus of Fordham University, Wednesday and Thursday, July 27-28, 1955. Please address all communications to: Rev. John F. Gilson, S.J., Fordham University, Bronx 58, New York.

The Theological Institute for Sisters will be conducted for the eighth time at St. Xavier College, June 22 to August 3. During the same period there will be an institute on curriculum and teacher development. Write to: St. Xavier College, 4900 Cottage Grove Avenue, Chicago 15, Illinois.

Because of unforeseen difficulties, we are unable to continue the American founders' series at the present time. We hope to resume the series in our July number. Those who are working on these biographies can help us by preparing their manuscripts in conformity with the "Notes for Contributors" published in this number, pp. 104-112. We might also suggest that the stories of these founders are in themselves both interesting and edifying; hence there is no need of eulogy. Another suggestion: concrete details are much more effective than general statements.

The Theology Faculty of the Jesuit Seminary, Toronto, will give a Summer School for Sisters at St. Mary's Academy, Winnipeg, July 17 to 30 inclusive. Lectures will be given in the canon law of religious life and on the moral obligations of religious. The lecturers will be Fathers J. Elliott MacGuigan, S.J., and Edward Sheridan, S.J. Information may be obtained from Father Sheridan, Jesuit Seminary, 403 Wellington St. W., Toronto, or from Sister M. Ignatius, St. Mary's Academy, Winnipeg, Man.

The Institute for Religious at College Misericordia, Dallas, Pennsylvania (a three-year summer course of twelve days in canon law and ascetical theology for Sisters), will be held this year August 20-31. This is the third year in the triennial course. The course in canon law is given by the Reverend Joseph F. Gallen, S.J., that in ascetical theology by the Reverend Daniel J. M. Callahan, S.J., both of Woodstock College, Woodstock, Maryland. The registration is restricted to

(Continued on page 112.)

## Notes for Contributors

For some time we have wanted to compose a style sheet for the convenience of our contributors and our editorial staff. The present notes contain at least the essentials of such a style sheet. The material has been selected on the basis of our own editorial experience. Some points may seem decidedly elementary; yet we have found these to be the very points that one must frequently look up when preparing a manuscript for publication.

It is almost impossible to be perfectly consistent in the mechanics of punctuation, spelling, and capitalization; but the use of a carefully prepared style sheet should certainly reduce the number of inconsistencies. We guarantee that the material given here is carefully prepared. We hope that our contributors will find it helpful, and we ask them to follow it not only in their original writing but also in translations made by themselves.—THE EDITORS.

### GENERAL SUGGESTIONS

1. Send a neatly typed manuscript. It is an added help if you set your typewriter at 67 spaces, as that is the average length of our lines. Double space; or, better, triple space.

2. An average length of our articles might be 3,000 or 4,000 words. We like very much to get shorter articles, e.g., 1,500 to 2,000 words. We can use long articles, up to approximately 8,000 words; but we prefer to avoid such articles unless the subject matter absolutely requires that length.

3. In an extra-long article, subheads may prove helpful.

4. Avoid extremely long paragraphs when you can do so, and especially avoid having many of these long paragraphs. Also to be avoided is a succession of very short, one- or two-sentence paragraphs.

5. Many of our articles are read in public. Clarity and simplicity are especially called for.

6. Ours is not a "popular" magazine. Freshness is certainly desirable, but the form of expression should be dignified. Elisions, slang, and such things should be by way of rare exception.

7. In the rules and suggestions given below, we do not attempt to treat each topic completely. For points that we do not cover, please consult one of the books referred to in the rules for capitalization.



## RULES FOR CAPITALIZATION

For general norms follow—

1. Michael P. Kammer, S.J., and Charles W. Mulligan, S.J., *Writing Handbook* (Chicago: Loyola U. Press, 1953).
2. *Webster's New Collegiate Dictionary* (Springfield, Mass.: G. C. Merriam Co., 1953).
3. *A Manual of Style* (Chicago: The University of Chicago Press).

The following rules and the special word list are intended as handy guides for capitalization.

RULE I. Capitalize all nouns and personal pronouns referring to God or Christ—not relative pronouns, unless the reference is obscure—all adjectives or adverbs which form part of a title referring to God or Christ, all divine attributes when they are substitute names.

RULE II. Capitalize all names for the Bible and other sacred books (e.g., Missal, Breviary), versions and editions of the Bible, books and divisions of the Bible and of other sacred books (e.g., Compline).

RULE III. Capitalize names of creeds, confessions of faith, catechisms, and names of fast and feast days.

RULE IV. Capitalize *pope*, *bishop*, *prefect apostolic*, and other words designating titles of honor and respect only—

1. when used before a name (e.g., Pope Pius) or as part of the name (e.g., St. Thomas, Gregory the Great);
2. when clearly used as the equivalent of a proper name.

RULE V. Capitalize *Mass* and all the parts of the Mass, even when used as adjectives. Do not capitalize adjectives modifying *Mass* (e.g., solemn high Mass).

RULE VI. Capitalize the titles of Christ's and others' discourses that are known by names equivalent to the titles of literary works (e.g., the Angelic Salutation, the Discourse of the Last Supper).

RULE VII. Capitalize the titles of Christ's parables.

RULE VIII. When Webster states "usually cap" or "often cap," write the word with a capital letter; when he states "sometimes in caps," write the word with a small letter unless otherwise directed in the above rules or in the special word list. In all doubtful cases, do not capitalize.

RULE IX. Occasionally, for the sake of clarity, a word may have to be capitalized which normally would not be. (E.g., It is imperative that all respect another's *Order*.)

## SPECIAL WORD LIST

- à Kempis  
angel  
Angelic Salutation  
(Hail Mary)  
apostle (but: the  
Apostle)  
apostolic letter  
Apostolic See  
archangel  
Ascension (of  
Christ)  
Aves  
baptism (sacrament)  
beatific vision  
Benediction (of  
Blessed Sacrament)  
Bible  
biblical  
bishop (cf. Rule IV)  
Blessed Mother  
Blessed Virgin  
blood (caps only  
when referring to  
Eucharist)  
body (caps only  
when referring to  
Eucharist)  
Book of Life  
Boy Jesus  
Breviary  
brother (a religious  
—cf. Rule IV)<sup>1</sup>  
bull (papal docu-  
ment)  
burial (of Christ)  
c. (*circa*)  
canon (of Code or  
council)  
Canon (of Mass)  
in Chapter II (2),  
etc.  
cherubim  
Child Jesus  
Christ Child  
Christian  
Christology  
Christological
- church (a building or  
as adjective: church  
history)  
Church (the Catholic  
Church)  
civil law  
Code (of canon law)  
Code of Canon Law  
(but: canon law)  
cofounder  
Commandment, the  
Fifth  
commandments (but:  
the Ten Com-  
mandments)  
Communion  
(Eucharist)  
communion of saints  
confirmation (sacra-  
ment)  
Communists  
community (of nuns,  
etc.)  
confession (sacra-  
ment)  
Consecration (at  
Mass)  
cooperate  
coordinate  
Counter Reformation  
cross of Christ (but:  
the Cross)  
crucifix  
Crucifixion (of  
Christ)  
custom book  
death (of Christ)  
Decalogue  
devil  
disciples  
Divine Liturgy (the  
Mass)  
Divine Office  
divine presence  
divine Victim  
Divinity (God)  
divinity (doctrine)
- doctors of the Church  
ecclesiology  
e.g.,  
encyclical  
episcopal  
Eucharist (sacra-  
ment)  
extreme unction (sac-  
rament)  
faith (virtue)  
Faith (Church)  
Fall, the (but: the  
fall of Adam)  
fatherhood  
fathers (of the  
Church)  
First Person (of  
Holy Trinity)  
foster Son (Christ)  
founder  
God-Man  
gospel (general sense  
or as adjective)  
Gospel (one of the  
four)  
grace  
guardian angel  
Hail Mary, the  
hand (of God)  
head (of Christ)  
heaven  
hell  
high Mass  
His Holiness  
Holy Bible  
Holy Communion  
Holy Eucharist  
holy name  
holy orders (sacra-  
ment)  
Holy Sacrifice  
holy souls  
holy water  
Holy Writ  
Host (at Mass—con-  
secrated)

<sup>1</sup>Because of the frequent use of the words *brother* and *sister* in REVIEW FOR

host (altar bread, unconsecrated)	Our Father, the	Roman See
hypostatic union	our Lady	rosary
i.e.,	our Lord	the Rule
imprimatur	Our pontificate	the rules
Incarnation (of Christ)	our Redeemer	sacred species
Infant Jesus	papacy	Sacrifice of the Mass
Judgment Day (but: day of judgment)	papal	saint, the (but: St. Paul)
Last Judgment	parish	sanctifying grace
lay brother	Pater Noster (Pater)	Satan
lay sister	patriarchs	Savior (Christ)
liturgy (generic)	patristic	the scholastics
Liturgy (the Mass)	penance (sacrament)	scriptural
local ordinary (cf. Rule IV)	penitentials (books)	Scripture
Lord's Prayer, the	Person (of Holy Trinity)	Second Nocturn
low Mass	pope (cf. Rule IV)	Second Person (of Holy Trinity)
<i>magisterium</i>	precious blood (but: precious Blood when referring to Eucharist)	seraphim
Man-God (Christ)	prophets	sister (a religious—cf. Rule IV) <sup>1</sup>
Mariology	Providence (God)	solemn high Mass
Mariological	providence	Son of God
Mass	provincial (cf. Rule IV)	Son of Man (Christ)
Mediatrice of All Graces	psalm (sacred poem or hymn)	sonship
Middle Ages	Psalmist (David)	spiritual exercises (generic)
mind (of God)	Psalms (book of O.T.)	Spiritual Exercises (of St. Ignatius)
Missa cantata	Psalter	Stations of the Cross
Missal	purgatory	superior (cf. Rule IV)
mother (superior, cf. Rule IV)	real presence (the doctrine)	Synoptic Gospels
mother house	Real Presence (the Eucharist)	Temple (in Jerusalem)
Mother of God	Redeemer (Christ)	Ten Commandments
Mystical Body	redemption (but: the Redemption when referring to entire series of events)	Third Person (of Holy Trinity)
mystical union	religious, n. (brother or sister)	tradition
nuns	requiem Mass	unchristian
Office, Divine (also: Office)	Resurrection (of Christ)	un-Christlike
Old Law	retreat house	Viaticum (Eucharist)
order (e.g., of Benedictines)	Roman Pontiff	Vicar of Christ
orders (holy orders)		Way of the Cross
ordinary (bishop, cf. Rule IV)		We (referring to a pope)
original sin		will (of God)
Our (when referring to a pope)		Word (Son of God)
		Written Word

RELIGIOUS and because their meaning will be clear from context, a departure has been made from the normal rule stated in the *Writing Handbook*.

## RULES FOR SPELLING

RULE I. When a word may be spelled correctly in more than one way, use Webster's preferred spelling.

RULE II. In general, it is best to spell out everything that would be offensive to the eye or puzzling if abbreviated.

RULE III. Spell out titles preceding personal names, with the exception of *Mr.*, *Messrs.*, *Mrs.* (French *M.*, *MM.*, *Mme.*, *Mlle.*), *Dr.* and *St.*, which are always abbreviated. The titles *Reverend*, *Father*, *Brother*, and *Sister* should not be abbreviated.

The following special word list is intended as a handy guide.

abridgment	fulfilled	nonetheless
acknowledgment	fulfillment	overeager
afterward	fullness	overemphasize
catalogue	inasmuch	overgenerous
comprise	indexes (of a book)	practice (n. and v.)
cooperate	insofar	Savior
coordinate	instill	skeptic
counselor	judgment	skillful
counseled	marshaled	toward
enclose	Massoretic	whatsoever
formulas	nearby (adj. and	worshiper
fulfill	adv.)	

## VARIA, ESPECIALLY PUNCTUATION

### I. SENTENCES AND CLAUSES

1. Use a comma between the clauses of a compound sentence that are joined by the coordinating conjunctions *and*, *but*, *or*, *nor*, *for*.

He shouted, but they did not hear him.

2. Use a semicolon: (a) when clauses are not joined by a coordinating conjunction; (b) when clauses are joined by conjunctive adverbs, e.g., *therefore*, *however*, *yet*, *thus*, etc.; (c) when both independent clauses are long; (d) when one or both clauses contain internal punctuation, i.e., a comma, a dash, a colon, or a parenthesis.

He did not go to Topeka; he went to Kansas City.

It rained heavily; therefore, the picnic was postponed.

If he arrives on the next train, we will take him with us; but I fear that he will be late.

3. Restrictive adjective clauses should never be separated from the rest of the sentence by commas.

The boy *who tries* will succeed.

4. Nonrestrictive adjective clauses should be separated from the rest of the sentence by commas.

*My brother John, who is in the infantry, is at Okinawa.*

5. Set off by commas an adverb clause which precedes its principal clause.

*Because paper is rationed, the size of the book must be limited.*

6. Do not set off by commas an adverb clause which follows the principal clause unless the adverb clause is nonrestrictive.

*No one may enter while the orchestra plays.*

*No one will be in the office on the Fourth, because that is a holiday.*

7. Noun clauses are not separated from the rest of the sentence except when they are used in apposition.

*That John lived there was well known.*

*He acknowledged that he had been mistaken.*

*This is the truth, that he is a traitor.*

8. A noun object clause preceding the main clause may be set off by a comma.

*He will stay no longer, he tells me.*

## II. DIRECT QUOTATIONS

1. In all direct quotations, follow the spelling, capitalization, and punctuation found in the original of the passage quoted. In making translations, however, follow the norms set down in this style sheet.

2. For practical purposes, REVIEW FOR RELIGIOUS follows what might be called the old-fashioned method of printing quotations: that is, we print them just like the rest of the article, except for the fact that they are in quotation marks. This same system should be followed in manuscripts; quotations should not be indented nor single spaced.

3. Introduce short quotations with a comma; long and formal quotations with a colon.

4. Indicate omissions in quoted matter by using three spaced periods. If the omission occurs after a complete sentence, the period at the end of the sentence is not to be considered as one of the three ellipsis marks.

*The point . . . is that the same forces . . . are still undercurrents of every human life. . . .*

5. Single quotation marks should not be used except when there is a quotation within a quotation.

6. At the end of a quotation (or at a break in the quotation), the comma or period should always be placed inside the closing quotation mark; the colon or semicolon, outside. A question mark or exclamation point should be placed inside if it belongs to the quoted matter; otherwise, outside.

"Yes," he said, "we leave tomorrow."

"Did he go?" John asked.

Did Shakespeare say, "All the world's a stage"?

7. Interpolations, even of a single word, should be enclosed in brackets.

### III. FOOTNOTES & REFERENCES

1. Keep footnotes to a minimum.

2. Insert scriptural references in the text rather than in footnotes. Insert them in parentheses, giving the abbreviation of the book quoted or referred to, the chapter number in Arabic figures followed by a colon, the verse in Arabic figures. The abbreviation *f.* may be used. If one wishes to indicate merely the beginning of a reference which exceeds two verses, the abbreviation *ff.* may be used. Ordinarily, however, the exact verse numbers should be given.

Lev. 12:4

I Pet. 3:5

Matt. 2:1-12

3. Use the following footnote format:

<sup>1</sup>Harrison J. Tremont, *Fine Feathers* (Raleigh: Bardun & Baines, 1953), p. 112.

<sup>2</sup>REVIEW FOR RELIGIOUS, VII (1948), 56.

### IV. ITALICS

1. Words used only as words should be italicized.

The word *Savior* is used frequently.

2. Titles of books, pamphlets, magazines, and newspapers should be italicized. Titles of chapters in a book or of articles in a magazine should be enclosed in quotation marks.

3. Italics are indicated in a typewritten manuscript by a single underlining.

4. When REVIEW FOR RELIGIOUS is referred to, the name should be in capitals as in this sentence.

5. Normally, foreign words are italicized. Some foreign words frequently used in English are no longer italicized. Cf. Webster.

6. The use of italics for emphasis should be rare.

## V. THE HYPHEN

1. When two nouns not ordinarily used in combination are used as one word, connect them with a hyphen (e.g., poet-priest).

2. Hyphen a compound modifier preceding a noun (e.g., door-to-door canvass). But, *do not hyphen*—

- a) compound proper adjectives (e.g., East Indian spices);
- b) compound proper nouns that are used as adjectives (e.g., New Orleans restaurants);
- c) an adverb ending in *ly* and the adjective or adverb it modifies (e.g., a swiftly running stream);
- d) a compound modifier following a noun (e.g., an adverb is well chosen).

3. Use a hyphen between words when it will help to keep the reader from wrongly combining them with other words (e.g., twelve foot-soldiers).

4. Use a hyphen after *re* where it will help to distinguish two words that might otherwise be easily confused (e.g., re-create, recreate).

5. Hyphen compound numbers from twenty-one to ninety-nine.

6. Hyphen a fraction when it is used as an adjective or adverb. Do not hyphen a fraction when it is used as a noun.

Can I get lumber in *one-half* lengths?

I was airsick for *three fourths* of the trip.

7. When *self* forms the first element of the compound, a hyphen is used (e.g., self-conscious).

8. Prefixes when joined to roots do not retain the hyphen except in combination with words beginning with their terminal vowel or sometimes with *w* or *y* (e.g., coeducation, co-owner, co-worker, reyield). However, *cooperate* and *coordinate* and their derivatives are written more frequently as solid forms.

9. Consult Webster's *New Collegiate Dictionary* for hyphening compound nouns.

10. Whenever you doubt about a hyphen and these rules or a dictionary cannot help you, do not use the hyphen.

## VI. THE COMMA

1. Use commas to set off the second and subsequent items in a reference, a geographical name, a date, an address, personal titles.

Look up Shakespeare's *Hamlet*, Act III, scene 2, line 14, and read it aloud to the class.



## NOTES FOR CONTRIBUTORS

St. Louis, Missouri, is very different from New Orleans.

On Friday, November 14, 1941, earthquakes shook Los Angeles.

John Dickson lives at 2112 Pershing Drive, Watertown, Maryland, in a walk-up apartment on the second floor.

The Reverend John Blake, O.P., S.T.D., Ph.D., will speak at the luncheon.

2. Separate with commas unconnected words, phrases, and dependent clauses in a series. Put a comma before the coordinating conjunction connecting the last two elements, if one is used.

It may be of copper, silver, or gold.

3. Set off nonrestrictive modifiers by commas.

A tall man, *young and handsome*, waved good-by.

4. Use a comma after an introductory phrase. If the phrase is short, four words or less, and closely connected to the main thought, the comma may be omitted. If the introductory phrase is merely transitional, that is, loosely connected with the sentence, it should be set off by a comma even though it is four words or less.

*To see the real West*, drive your own car.

*After dinner* we plan to go to the movies.

*After all*, I'm only human.

5. Set off nominative absolutes with commas.

*The danger signal ringing*, we stopped the car.

I cannot tell you, *my parents being away*, whether I can go bowling or not. Nothing extra was served at dinner, *the supplies being lower than they had been for months*.

6. Do not use a comma before an indirect quotation or an indirect question.

Herbert answered *that he didn't know*.

He asked *what he should do*.

7. Do not use unnecessary commas.

## SPECIAL ANNOUNCEMENTS

(Continued from page 103.)

higher superiors, their councilors, general and provincial officials, mistresses of novices, and those in similar positions. Applications are to be addressed to Rev. Joseph F. Gallen, S.J., Woodstock College, Woodstock, Md.

The Catholic Hospital Association of the United States and Canada will hold its fortieth annual convention in St. Louis, May 15-19. A special feature of this convention will be an all-day symposium on the Health of Religious, Thursday, May 19. This symposium will be open to all religious institutes, as well as to hospital sisters and brothers.

The Washington and Oregon State Conferences of the Catholic Hospital Association will sponsor an institute on medico-moral problems, to be held at Providence Hospital, Portland, Oregon, May 6-7. The institute will be conducted by Father Gerald Kelly, S.J. The topics treated will be the main points in *Ethical and Religious Directives for Catholic Hospitals*.

# Empress of America

## INTRODUCTION

**O**F the world's favorite Marian shrines it may seem surprising that the oldest is on our own continent. Three centuries before the apparitions at Lourdes, our Lady appeared in America and left her miraculous image in Guadalupe, then a suburb, now part of Mexico City. Every year many Americans join their fellow Catholics of the South in paying homage to Our Lady of Guadalupe. Again and again the Holy Father has joined them in spirit, and ten years ago he proclaimed Our Lady of Guadalupe patroness of America, with the title of "Empress."

The outline of the history is familiar to all religious. But not all may realize how completely reliable and authentic are our sources. Bishop Schlarman's *Mexico Land of Volcanoes* indicates a number of scientific historians who have studied the question. Principal among them are Fathers Bravo Ugarte and Cuevas.

In the following pages we present a close English translation of a document that goes back to the very period of the miracle and is accepted as historical. It was written by an Indian, Antonio Valeriano, a relative of the Aztec Emperor Montezuma. Valeriano composed his text in his own language, some ten years after the event (December 12, 1531). It was translated recently into Spanish by Primo Veliano Velazquez, and this translation was made from the Spanish.

A word about the style. The original, we are told, is written in the very formal style of the period: the Spanish translator has kept this blend of formality and naïveté. The present translator has tried to preserve some of the charm and simplicity, together with what to us might seem artificiality. But his main effort has been to give a faithful version of the document, even to the point of literalness.—C. J. MCNASPY, S.J.

## ANTHONY'S STORY

Herein is told how the ever Virgin Mary, Mother of God, our Queen, most marvelously appeared not long ago in Tepeyac, which is called Guadalupe. First she allowed herself to be seen by a poor Indian whose name was Juan Diego; then her precious image was made manifest before the new bishop, Fray Juan de Zumarraga; and then came all the miracles which she has accomplished.

Ten years after the capture of the City of Mexico, when war ceased and there was peace among the peoples, there began to blossom the faith and knowledge of the true God by whom we live. In those days, in the year 1531, early in the month of December, it happened that there lived a poor Indian, by name Juan Diego, and as it is related, a native of Cuautitlan, which in matters spiritual then belonged to Tlatilolco. Very early on the morning of Saturday, Juan Diego was coming by in order that he might pay worship to God and perform some errands. He arrived at the hill called Tepeyacac when it was dawn. He heard a singing above the hill, a singing which seemed the song of various precious birds, although at times, when the voices of the singers were silent, it seemed that the mountain answered them. Their song was very gentle and delightful, surpassing that of the Coyoltototl and the Tzinizcan and the other beautiful birds that sing. Juan Diego stopped to look and said within himself, Can it be that I am worthy of what I am hearing? It may be I am dreaming. Did I arise from sleep? Where am I? Am I, perhaps, in the earthly paradise that the ancients, our ancestors, spoke of? Or it may be I am in heaven. But as he turned his head toward the east, above the hill, whence the precious heavenly song was proceeding, it suddenly ceased; and there was silence; and he heard himself called from above the hill, "Juanito, Juan Dieguito."

So he made bold to go whither he was called, nor was he frightened for a moment; but, on the contrary, happily he climbed the hill to see whence he was being summoned; and, arriving at the summit, he saw a lady standing there and telling him to come closer. Now when he came into her presence he marveled much at her more than human glory, for her clothes did shine like the sun, and the rock on which she stood was struck with splendor and appeared like a bracelet of precious stones, and the earth shone like a rainbow. The mezquites, nopals, and other different bushes that are usually there seemed like emeralds, their leaves like fine turquoise, and their branches and thorns did shine like gold. Juan bowed down before her and heard her word, very gentle and polite, as that of one who is very attractive and much esteemed. She said to him, "Juanito, thou smallest of my sons, where art thou going?" He replied, "Lady and my Child, I must go to thy house of Tlatilolco to attend to divine matters that our priests, the delegates of our Lord, give and teach us." Then she spoke to him and told him her holy will, saying, "Know thou and understand, thou the least

of my sons, that I am the ever Virgin Mary, Mother of the true God, by whom we live; of the Creator by whom all things have their being; of the Lord of heaven and of earth. Know thou that it is my strong wish that a church be built here for me, in order that I may manifest and bestow all my love, compassion, aid, and protection; for I am thy loving mother, thine, and mother of all them that dwell in this land and of those others who love me, call upon me, and trust in me. For it is my will to listen to their cries, grief, and sorrows. Wherefore, in order that I may accomplish this my wish, thou shalt go to the palace of the Bishop of Mexico and relate to him that I send thee to manifest to him this strongest desire of mine, that he should build a church for me here; and thou shalt relate to him exactly all that thou hast seen and admired, and that thou hast heard. And know thou that I will be grateful to thee and will repay thee, for I will make thee happy and thou wilt deserve much that I should reward the work and trouble by which thou wilt obtain what I ask of thee. Take care that thou hearken to my command, my smallest son. Go and strive with all thy might that thou bring it about." He then did reverence before her and said, "My Lady, I go now to fulfill thy command; I leave thee for the present, I thy humble servant." Then he went down to do her command, and he went by the road that leads straight to Mexico.

Entering the City, he came straightway to the palace of the Bishop, who was the prelate that had newly arrived and who was called Fray Juan de Zumarraga, being a religious of St. Francis. Scarcely had Juan Diego arrived, when he tried to see the Bishop, asking the servants to go and announce him; who after a good while came to call him, for their Lord Bishop had given order that he should enter. And when he had entered, he bowed and genuflected before the Bishop; immediately he gave him the message of the Lady of Heaven, relating to him all he had admired, seen, and heard. The Bishop, after he had heard all his words and message, seemed not to believe him, for he answered him thus, "Thou wilt come again, my son, and I shall hear thee more slowly, and I shall consider all from the very beginning and shall ponder the desire and wish with which thou hast come." So Juan went out and grew sad, for his message had not been in any way accomplished.

Now, on the same day, as Juan returned to the summit of the hill, he came upon the Lady of Heaven, who was awaiting him in the very place where he had seen her the first time. Seeing her, he

prostrated before her and said, "Lady, thou the smallest of my daughters and my child, I went where thou didst send me to carry out thy command; with difficulty I entered where the Bishop dwelt; I saw him and presented thy message as thou didst tell me. Sure enough, he received me kindly and listened to me attentively; yet, from what he replied, it appeared to me that he did not believe me. He said, 'Thou wilt come again. I shall listen to thee more slowly. I shall examine from the very beginning the desire and wish with which thou hast come.' I understood perfectly by his manner of answering me that he thinks that it may be I made up myself the story that thou dost wish a church to be built here, and that perhaps it is not thy order. For this reason, I earnestly beg of thee, my Lady and Child, that thou entrust thy message to those who are important, well known, respected, and esteemed, so that he may be believed. For I am just a little man, a string, a little ladder, just a tail, a leaf, a nobody; and thou, my Child, the smallest of my daughters, Lady, art sending me to a place where I never go. Forgive me for causing thee great sorrow and for falling into thy displeasure, my Lady."

The most holy Virgin answered him, "Listen, my smallest son, and understand that many are my servants and messengers whom I can summon to bring my message and do my will. But it is quite necessary that thou thyself should ask and help, and that my will be carried out by thee. I beg of thee, my smallest son, and I strongly command thee, to go again tomorrow to see the Bishop. In my name tell him my will: that he must build the church that I ask. And remind him that it is I myself, the ever Virgin Mary, Mother of God, who send thee." Juan Diego replied, "My Lady and my Child, do not be grieved. I shall gladly go to carry out thy command. I shall not fail in any way to do it, nor do I think the way is difficult. I shall go to do thy will; now it may be I shall not be heard agreeably; or if I am heard, it may be I shall not be believed. Yet, tomorrow evening, when the sun is setting, I will come to give an account of thy message and the Bishop's reply. Now I leave thee, my smallest daughter, my Child and my Lady. Meanwhile, sleep well." And he went to rest in his own house.

On the following day, which was Sunday, very early in the morning Juan Diego left his house and came straightway to Tlatilolco, that he might be instructed in divine things and there be present for the roll call, and later go to the prelate. After Mass, the

roll call having been completed, the people dispersed. Juan Diego immediately went on to the palace of the Lord Bishop. Scarcely had he arrived, when he exerted every effort to see him again, but he saw him only with much difficulty. Juan knelt at his feet, mourning and weeping as he related the command of the Lady of Heaven. Would that the Bishop would believe his message and the will of the Immaculate One to build her church where she said she wanted it. The Lord Bishop, that he might gather more information, asked him many things: where Juan had seen her and how it had come to pass; and he told the Lord Bishop everything perfectly. But though he explained exactly how she had appeared and how much he had seen and admired, and that she had revealed that she was the ever Virgin, the most holy Mother of our Savior and Lord Jesus Christ; nevertheless, the prelate did not believe him, replying that he would not have it to be done on his word and petition alone, but that some sign was necessary for him to be able to believe that the very Lady of Heaven was sending Juan Diego. Hearing this, Juan Diego replied to the Bishop, "My Lord, think of what must be the sign that thou dost ask, for now I shall go to ask it of the Lady of Heaven who sent me hither."

The Bishop, seeing that Juan held to all things without hesitation and retracted nothing, dismissed him. At the same time he commissioned some men of his house, in whom he could trust, to follow Juan and watch whither he might go and whomever he might see and with whom he might speak. And this is what came to pass. Although Juan Diego made his way straight and followed the road, those who came behind him lost track of him, where the ravine passes near the bridge of Tepeyacac, and though they sought him everywhere, they did not see him. Wherefore they returned, not only because they had grown weary, but also because their purpose had been blocked, and this caused them anger. They went to report to the Lord Bishop, urging him not to believe Juan, and saying that he was but a deceiver and had made up the story, or that he was only dreaming what he had said and asked. Finally they suggested that if Juan should return, they might take him and punish him severely, so that he would never again lie or deceive another.

Meanwhile, Juan Diego was with the most holy Virgin, relating to her the answer that he brought from the Lord Bishop. And she, having heard, said, "It is well, my little son. Thou wilt return here tomorrow to bring the Bishop the sign that he has asked. With this he will believe thee, and about this request he will no longer

doubt nor suspect thee. And know, my little son, that I shall repay thy care and the work and weariness that thou hast undergone for me. Well, then, I shall expect thee here tomorrow."

But on the following day, Monday, on which Juan Diego was to bring a sign in order that he be believed, he did not return. For when he arrived at his house he found that his uncle Juan Bernardino had been taken very ill. Straightway he went to summon a doctor and some help. But there were no free moments now, for the illness was indeed great. That night his uncle besought him to leave early in the morning and come to Tlatilolco that he might call a priest to come and hear his confession and make him ready, for he was very certain that it was his time to die and that he would never arise nor be strong again.

Early in the morning, Tuesday, Juan Diego departed from his house for Tlatilolco to summon the priest. When he reached the road that was at the foot of the hill of Tepeyacac, toward the west, where it was his custom to go by, he said, "If I make my way straight, it may be the Lady will see me and will surely stop me so that I may bring the sign to the Bishop as she told me. First, however, let us care for the trouble in hand; wherefore, I should call the priest quickly, for my poor uncle is surely waiting for him." Then turning to the hill he climbed it and passed over onto the other side toward the east, so that he might reach Mexico quickly and that the Lady of Heaven might not cause him delay. For he thought to avoid the eyes of her to whom all things are present in sight. He saw her descending from the hill and with her gaze fixed upon him before even he had seen her. And she came up to meet him at a side of the hill and said to him, "What is it that troubles thee, my smallest son? Whither art thou going?" He was saddened somewhat, or perhaps ashamed or frightened. He bowed before her and saluted her saying, "My Child, the smallest of my daughters, my Lady, I hope thou art happy. How art thou this morning? Art thou in good health, my Lady and my Child? For I shall bring thee sorrow. Thou knowest, my Child, that my uncle, thy poor servant, is exceedingly ill. He is stricken by the plague and is on the point of dying. I am now hastening to thy house in Mexico to call one of the priests loved by our Lord to come and hear his confession and make him ready, for we who are born do all await the hardship of our death. And though I am departing to do this thing, yet will I afterwards return hither and bear thy message, my Lady and my Child. Forgive me. Be patient for a while. I



will not deceive thee, my smallest daughter. Tomorrow I shall come and in great haste."

After hearing the words of Juan Diego, the most loving Virgin made her answer, "Listen and understand, my smallest son. That which troubles and afflicts thee is nothing. Do not let thy heart be saddened. Do not fear this illness nor any other illness or anxiety. Am I not here, thy Mother? Dost thou not stand under my shadow? Am I not thy health? Dost thou not rest on my lap? What else then dost thou need? Let nothing make thee troubled or unhappy. Be not afflicted by thy uncle's illness, for he will not die of it at this time. For know that he is already well." (And then it was that she healed his uncle, as was discovered afterwards.) Now, when Juan Diego had heard these words of the Lady of Heaven, he felt a deep consolation and happiness, and asked that she send him without delay to see the Bishop and bring him some sign and proof, so that he might believe.

Then the Lady of Heaven told him to ascend the summit of the hill where he had seen her before. "Climb up, my smallest son," she said, "to the top of the hill; where thou didst see me and I gave thee orders thou shalt find different flowers. Cut them and gather them. Then come and bring them to me." Juan Diego straightway climbed the hill; and, when he reached the top, he was astonished to find that there had blossomed before their season so great a number of various exquisite roses of Castille; for at that time of the year the ice was very severe. The roses gave off a great fragrance and were filled with the dew of night that seemed like precious pearls. Forthwith he began to cut them, joining them together and putting them into his cloak-fold. Now, the top of the hill was not a place where any flowers grew, for it had many rocks, thistles, thorns, nopales, and mezquites. And even if there had been little plants, at that time it was the month of December in which the frost eats and spoils everything. He clambered down without delay and brought the Lady of Heaven the various roses that he had gone to cut. When she saw them she gathered them in her hand and again placed them in his bosom saying, "My smallest son, these roses of various kind are the proof and sign that thou wilt bring the Bishop. Thou wilt tell him in my name to see my will in this sign and to carry it out. Thou art my ambassador, worthy of confidence. I strictly order thee to unfold thy mantle and show what thou art bringing before the Bishop alone. Thou wilt relate everything. Thou wilt say that I told thee to climb to

the summit of the hill to cut flowers, and all that thou didst see and admire, that thou mightest persuade the prelate to lend his hand in the building of the church which I have requested." After the Lady of Heaven had given him her charge, he started on the way that leads straight to Mexico, happy and sure of success, carefully bearing his burden in his bosom, so that nothing would fall from his hands, and enjoying the fragrance of the various kinds of beautiful flowers.

When he had arrived at the palace of the Bishop, the majordomo and other servants of the prelate came out to meet him. He asked them to tell the Bishop that he wished to see him. Yet none of them was willing and acted as if they had not heard him, because it was very early; or perchance they had recognized him and thought him a nuisance. Besides, they had heard from their companions how they lost sight of him when they had followed him the day before. Hence, Juan Diego was there many hours waiting. After a time they noted that he had been there a long time, standing, downcast, doing nothing. Noticing that he seemed to be carrying something in his bosom, they came near to see what it was and to satisfy themselves. Juan Diego saw that he could not hide his burden without their molesting and manhandling or beating him; so he opened his mantle a little and showed that it contained flowers. They, perceiving that there were various kinds of roses of Castille and realizing that it was not then the season for them to bloom, were greatly taken aback, especially because the flowers were very fresh, in full bloom, fragrant and precious. They wanted to take some, but when they dared to touch them they met no success; for when their hands drew near, they saw no true flowers but what seemed to have been painted or engraved or sewed on the mantle.

They went thereupon to tell the Bishop what they had seen and that the little Indian who had come so many times now desired to see him and that he had been waiting a long time. Hearing this, the Bishop thought that this would be the proof to certify and carry out what the Indian asked. Immediately he ordered Juan to come in. When he entered, Juan did reverence before the Bishop as he had done before, and again relating everything that he had seen and admired, he delivered his message. "My Lord," said he. "I did what thou didst order me. I went to tell my Mistress, the Lady of Heaven, Holy Mary, the precious Mother of God, that thou didst desire a sign that thou mightest be able to believe me before thou wored to make the church where she requested it. I told her

besides that I had given thee my word to bring some sign and proof of her will, as thou didst demand. She received thy message and kindly granted what thou dost ask, a sign and proof that her will be done. Very early this morning she told me to come again to see thee. I asked for the sign so that thou mightest believe me, which she promised she would give. Immediately she fulfilled the promise: she sent me to the summit of the hill, where I had seen her before, to cut various roses of Castille. And after I went to cut them, I brought them down and she gathered them in her hand and again put them into my bosom for me to bring to thee in person. For, although I knew that at the top of the hill there is no place where flowers grow, for there are only rocks, thistles, thorns, nopales and mezquites, I did not doubt. And when I had reached the summit, I saw that I was in a paradise where were all the varied and exquisite roses of Castille, sparkling with dew, and these I began to cut. She told me to give them to thee. And so I now do, so that thou mayest see in them the sign that thou askest and mayest carry out her will, and so that the truth of the words of my message may be made manifest. Here they are; do thou receive them." Then he unwrapped his white mantle which held the roses in its fold. As they were scattered on the floor, all these different roses of Castille, suddenly there appeared drawn on the mantle the precious image of the ever Virgin Mary, Mother of God, as it exists and is preserved today in her church of Tepeyacac, which is called Guadalupe. When the Lord Bishop had seen this, he and all who were there knelt down and greatly admired it. And when they arose they were sad and grieved, for they had gazed upon the image with their whole heart and mind.

With tears of sorrow the Lord Bishop earnestly begged pardon for not having carried out our Lady's will and command. When he had arisen he loosed the garment from Juan Diego's neck, the mantle on which appeared the image of the Lady of Heaven. And taking it he went to place it in his oratory. Juan Diego, therefore, at the Bishop's command, remained one day more in the Bishop's house. The next day the prelate said, "Now show where it is the will of the Lady of Heaven that her church be built." And immediately he invited all to take part in the building.

Juan Diego had hardly indicated where the Lady of Heaven had ordered that her church be built when he asked permission to leave. He wished now to hasten home and see his uncle Juan Bernardino, who had been very ill when he departed for Tlatilolco to

call a priest who might hear his confession and make him ready, on that day when the Lady of Heaven told him that he was already made well. Yet the people did not permit Juan to return alone, but accompanied him to his house. And when they arrived they saw his uncle, who was very cheerful and felt no suffering. He was very much surprised that his nephew arrived surrounded and honored, and he asked him the reason why they were acting so and doing him such reverence. His nephew replied that when he went to call the priest to hear his confession and make him ready, the Lady of Heaven had appeared to him in Tepeyacac, that she told him not to be distressed, for his uncle was already well, and that he had felt much consoled. She had sent him to Mexico to see the Lord Bishop in order to have a church built in Tepeyacac. His uncle related that he was certain that it was she who had healed him at the moment, for he had seen her in the same way in which she appeared to his nephew, and had learned from her that she had sent him to Mexico to see the Bishop. Then had the Lady also told Bernardino that when Juan went to see the Bishop he should reveal what he had seen and the miraculous way in which she had cured him; and that he should tell the Bishop to call her (for it was fitting that her blessed image be so called) the ever Virgin Holy Mary of Guadalupe.

Then they brought Juan Bernardino into the presence of the Lord Bishop, to come and tell the story and give testimony in his presence. The Bishop received them both as guests in his house several days, until the church of the Queen was built in Tepeyacac where Juan Diego had seen her. The Lord Bishop also brought the holy picture of the beloved Lady of Heaven to the principal church, removing it from the oratory of his palace where it had been, so that all the people might see and admire the blessed likeness. The entire city was moved and came to see and admire the pious image and offer prayers. They were astonished that it had appeared by a divine miracle, for no person in this world painted her precious image.

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### SURSUM CORDA

*Sursum Corda* is a new review for priests and religious, published by the Franciscan Fathers. Its second number (February, 1955) contains the Address of His Excellency the Apostolic Delegate, Archbishop Carboni, to the First Congress of Religious Women of Australia, New Zealand, and Oceania, held at Rose Bay, Sydney, N.S.W., January 18, 1955. The editorial and business address is: 45 Victoria St., Waverly, N.S.W., Australia.

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## Pope Pius XII and the Religious Life

[EDITORS' NOTE: This valuable compilation of papal texts was made by Joseph F. Gallen, S.J. The first installment was published in our January number, pp. 3-11; the second in March, pp. 85-92. In his own introduction, Father Gallen explained his selection of texts and his methods of reference. To facilitate reading the present installment, it is sufficient to recall that statements preceded by an asterisk were not made directly and explicitly to or of religious and that all paragraphs except number 39 are taken from the *Acta Apostolicae Sedis*, the first number being the volume, the second the year, and the third the page.]

### IV. THE VOWS

47. *Poverty*. "The law of life itself demands the union of the old and the new that life may be ever the same and yet ever vigorous. Therefore, preserve fully and exactly that form of religious life for whose observance and expression you have arisen in the Church. Certainly that which your glorious predecessors proposed to themselves and to their fellow-religious, also of the future, to be guarded with the utmost exertion, was evangelical poverty according to the law and example of the patriarch of Assisi. What an offscouring of evils has arisen from the accursed thirst for riches! It is the cause of wars, seditions, hunger, weakening of morals, of destruction. The abnormal disparity between those of excessive wealth and those wasted by misery and want gives rise to fatal sources of corruption. An admirable remedy for this calamity and corruption is the example of evangelical poverty. This is the attendant from heaven of the precept of labor, the friend of virtue, the teacher of nations, the protection and glory of the Kingdom of Christ, the most faithful preserver of a better hope. Its glorious standard has been entrusted to your hands; preserve it unstained. It is dishonorable to profess poverty in the dissimulation and fallacies of word and to destroy it in fact. Individual religious institutes, due to their growth and increase, may need more and larger houses. It is licit to secure these, but proper moderation and proportion are to be observed. Do not permit the beauty of poverty that is manifest in your habit and clothing to be lamentably clouded by sumptuous dwellings and delicate pleasures and comforts of life nor that your conduct contradict your words." *Allocution to Fathers of the Order of Friars Minor Capuchin*, 40-1948-551, 552.

\*48. "But even here a 'due measure and discretion' is to be ob-

served, lest it ever happen that those [seminarians] who must be trained to self-denial and evangelical virtue live 'in palatial houses and luxurious ease and comfort.' " *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-685.

\*49. *Chastity.* "The priestly office demands from you, We might say, exceptional sacrifices, and of these the most outstanding is the complete sacrifice of one's self in allegiance to Christ by celibacy. You must examine yourselves! If any find that they are incapable of observing celibacy, We beseech them to leave the seminary and to devote themselves to another calling in which they will achieve a morally upright and fruitful life, impossible for them in the sanctuary without danger to their own eternal salvation and of dishonor for the Church." *Address to the Students of the Roman Seminaries, Colleges, and Institutions,* 31-1939-249, 250.

50. "In this earthly exile nothing indeed is more beautiful, nothing more lovable than the immaculate splendor of virginity that shines from the face, the eyes and the affections and gently excites and directs others to heavenly things. If the flame of divine charity is added to the brightness of this unsullied integrity, the result is something that deeply moves the minds of men, powerfully attracts their wills and inspires them to the noble deeds that Christian virtue alone can effect." *Canonization of B. M. Capitanio and C. V. Gerosa,* 42-1950-418.

\*51. "Watchful and attentive care must be taken to make sure that recruits for the sacred militia have great esteem for chastity, love and preserve it, since it is one of the main reasons why they have chosen this type of life and persevere in this vocation. The fact that in the course of human contacts this virtue is exposed to such great dangers demands that in those who are to take upon themselves the dignity of the priesthood purity should be of long standing and deeply rooted. Hence, not only should clerics be made aware at the proper time of the meaning of priestly celibacy and of the chastity they must practice, as well as of the obligations it entails, but they should also be warned of the dangers they may encounter. Seminarians should likewise be urged to avoid from their earliest years all dangers to purity by recourse to those methods of restraining the passions that are recommended by the masters of the spiritual life. Their progress in other virtues and the richness of the fruits of their priestly zeal will be in proportion to the firmness and constancy of their control of their passions. Should a young

cleric prove to have a tendency to evil and be unable to break off his bad habit after a suitable time of trial, he should be obliged to withdraw from the seminary before receiving sacred orders." *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-690, 691.

52. "Therefore this modesty is not to be construed as equivalent to perpetual silence on matters of chastity nor to forbid in the training of character that a temperate and prudent word be ever spoken on this matter. In these things youths are to be instructed with suitable counsels, they are to be permitted to manifest their problems, to ask questions freely, they are to be given sound, clear answers and an explanation sufficient to impart both light and confidence." *Allocution to Teachers of the Order of Discalced Carmelites,* 43-1951-736.

53. "Chastity and virginity (which implies also the interior renunciation of every sensual affection) does not make the soul a stranger to the world. It rather awakens and develops the energies for greater and higher duties that surpass the confines of individual families. There are today many teaching sisters and sister nurses who, in the better sense of the word, are closer to life than the ordinary persons of the world." *Apostolic Exhortation to the International Convention of Teaching Sisters,* 43-1951-741.

54. "Today We wish to speak only to those, whether priests or laymen, preachers, public speakers and writers, who have not a word of approval or praise for virginity vowed to Christ, who for years past, contrary to the warnings of the Church and in opposition to her thought, have in principle given marriage the preference over virginity and who have gone so far as to present marriage as the only means capable of assuring its development and natural perfection to the human personality. Those who speak and write in this manner are to take cognizance of their responsibility before God and the Church. They are largely to blame for a fact that We can mention to you only with sadness. Today more than ever there are repeated requests for Catholic sisters from the Christian world and from outside it, and one after another they must be given a sorrowful refusal; at times even works of long standing, hospitals and educational establishments must be abandoned—all because vocations are not sufficient for the needs." *Address to the Congress of Mothers General,* 44-1952-825.

\*55. "Here We must add, as the holy fathers and doctors of the Church have so clearly taught, that virginity is not a Christian



virtue unless embraced 'for the kingdom of heaven,' that is, unless its motive is to devote oneself more readily to divine things, greater security in the attainment of eternal happiness and finally greater freedom for a zealous devotion also to the eternal salvation of others. They cannot claim the honor of Christian virginity who abstain from marriage from excessive selfishness, or to escape its obligations . . . or to make a proud and pharisaical boast of the integrity of their bodies, . . . a virgin is not to refrain from marriage as something ugly but because of the beauty and sanctity of virginity. . . . Accordingly, this is the primary motive, the principal reason for Christian virginity: to strive only for the things of heaven and to direct the mind and heart to divine things, to please God in everything, to meditate on Him deeply, and to consecrate body and soul to Him entirely. . . . It is evidently the love of Christ that persuades the virgin to flee to the cloisters of the monastery and to remain there forever that she may more freely and easily devote herself to the contemplation and love of her Divine Spouse; it is the love of Christ that profoundly moves her to undertake with all her strength and even to death works of mercy for her neighbor." *Encyclical Letter on Sacred Virginity*, 46-1954-164, 165, 167.

\*56. "Before entering on such a very narrow path, all whose experience has shown them that they are very weak in this matter shall humbly heed the warning of Paul the Apostle: 'But if they do not contain themselves, let them marry. For it is better to marry than to be burnt.' There are many for whom the burden of perfect chastity would evidently be so onerous that it could not be counselled to them. In the same way, priests who have the serious duty of counselling youths who say that they feel drawn to the priesthood or religious life are to urge them to give the matter careful consideration, lest they enter on a way of life that they cannot hope to travel constantly and successfully to its end. Such priests are to give prudent thought to this suitability and, if judged expedient, shall seek skilled advice. If a serious doubt remains, especially if founded on the facts of their past lives, priests shall oblige such candidates to give up the intention of entering on the state of perfect chastity and forbid them admission to sacred orders or religious profession." *Encyclical Letter on Sacred Virginity*, 46-1954-180, 181.

57. *Obedience*. "Another effect will be that your obedience will

be established on a perpetually unshakeable foundation. Your standard, your glory, your strength is your obedience. This above all must make you completely docile to the will of your superiors, without complaints, without murmur, without that reprehensible criticism, the disease of our age, which enfeebles the strength of men and renders their apostolic efforts sluggish and fruitless. The heavy burden imposed by your austere obedience will become light if you are motivated by charity. If charity is present, God is present, because 'God is charity.' Therefore, let there be in you 'charity from a pure heart, and a good conscience, and an unfeigned faith.' "

*Allocation to the XXIX General Congregation of the Society of Jesus, 38-1946-383, 384.*

58. "Indeed some praise as the real peak of moral perfection, not the surrender of liberty for the love of Christ, but the curbing of such surrender. The norm therefore to be preferred in the formation of a just and holy person would be this: restrict liberty only where necessary; otherwise, give liberty free rein as far as possible. We transmit the question whether this new foundation on which some are trying to erect the edifice of sanctity will be as effective and as solid in supporting and augmenting the apostolic work of the Church as was the one which through fifteen hundred years has been provided by that ancient rule of obedience undertaken for love of Christ. . . . No one is obliged to choose for himself the counsel of perfect obedience, which essentially is a rule of life whereby one surrenders the control of his own will. . . . But words must be understood and accepted according to their obvious meaning, and if this norm is compared with the vow of obedience, it surely does not possess the same supreme value, nor is it an expression of the wonderful example recorded in Holy Scripture: 'He humbled Himself becoming obedient unto death.' Therefore he is deceived himself and deceives others who, forgetting the propensities of the soul and the inspiration of divine grace, offers as a guide to one seeking advice about entering the religious state only that new norm. Hence if it is clear that the voice of God is calling someone to the heights of evangelical perfection, without any hesitation he should be invited for the attainment of this lofty purpose to offer freely the sacrifice of his liberty as the vow of obedience demands, that vow, We proclaim, which the Church through so many centuries has weighed, has put to the test, has properly delineated and has approved. Let no one be compelled to this self-consecration against

his will; but if he does will it, let no one counsel him against it; above all, let no one hold him back." *Address to the General Congress on the States of Perfection*, 43-1951-31.

59. "It is certainly of supreme importance that supernatural obedience, motivated by an ardent love of God, should be firmly, insistently and fervently fostered, and prevail, according to the norm of their laws, in religious houses. Doesn't the solid support of religious discipline and life have its foundation here? Isn't the past or future success of the great undertakings that religious have and will accomplish to be attributed solely to the union of their forces by obedience? You must therefore recognize, respect and gladly accept the salutary yoke of obedience as the burden of the brave. However, in our day, in which the machine holds universal sway, when the mechanical arts have penetrated everywhere, absorb us and fashion everything to their image, superiors are to be careful not to treat their subjects almost as merchandise or parts of a machine but they are always to respect the human person." *Allocution to Teachers of the Order of Discalced Carmelites*, 43-1951-736.

#### V. PARTICULAR VIRTUES

60. *Necessity of interior life.* "But this also, as far as you can, you should accomplish . . . that all whom you can reach are to be taught that nothing is preferable, nothing more necessary than that all should adorn their souls with heavenly virtues and especially that they should foster the divine life from which such virtues arise and grow. Whoever neglects this interior and supernatural life, which is nourished by divine grace, whoever devotes himself only to externals, even if praiseworthy and adapted to the times, sooner or later realizes that he has given himself to a sterile and perishable work. You know that 'every best gift, and every perfect gift, is from above, coming down from the Father of lights'; therefore, everything also appertaining to the apostolate will be vain and empty unless moved by the spirit that is from God." *Letter on the Fifth Centenary of the Death of St. Colette*, 40-1948-105, 106.

61. "With the same devotion that you cherish religious poverty in external matters you are to accumulate the wealth of a true interior life and to acquire spiritual riches: love of God and your neighbor, real penance, a knowledge of sacred sciences, and a burning desire to extend the Kingdom of Christ. It is your duty to be conspicuous by a simplicity of conduct, a splendor of goodness, a brightness of holy joy, in your sacred ministry humbly to serve

the humble, especially the poorer, whom now evil men by so many evil arts strive to bind to themselves, to favor and assist." *Allocution to Fathers of the Order of Friars Minor Capuchin*, 40-1948-552.

62. "The most active zeal can be closely allied with the quest for the riches of the interior life. . . . An eager external activity and the cultivation of the interior life demand more than a bond of fellowship; as far at least as evaluation and willed effort are concerned, they demand that they should march along together step by step. With the growth of devotion to exterior works therefore, let there shine forth a corresponding increase in faith, in the life of prayer, in zealous consecration of self and talents to God, in spotless purity of conscience, in obedience, in patient endurance of hardship, and in active charity tirelessly expended for God and one's neighbor. . . . The Church insistently demands of you that your external works correspond to your interior life and that these two maintain a constant balance." *Address to the General Congress on the States of Perfection*, 43-1951-32.

\*63. *Charity*. "But legitimate and well-ordered love of our native country should not make us close our eyes to the all-embracing nature of Christian charity, which calls for consideration of others and of their interests in the pacifying light of love." *Encyclical Letter, 'Summi Pontificatus,'* 31-1939-549.

\*64. *Prayer. Its necessity*. "Your divine vocation is to prepare the way in the souls of men for the love and grace of Jesus Christ. This cannot be accomplished unless you yourselves are already imbued with that love. Enkindle the love of Christ in yourselves by union with Christ in prayer and sacrifice. By union, We say, in prayer. If you ask Us what word We have at the beginning of Our pontificate for the priests of the Catholic Church, We reply: pray, pray more and more, and more insistently! By union also in sacrifice: in the Eucharistic Sacrifice, but not only in the Eucharistic Sacrifice but also in a certain sacrifice of one's self. You realize that one of the effects of the Most Holy Eucharist is to confer strength to sacrifice and deny themselves on those who assist and receive. The various forms of Christian asceticism may continue to differ with regard to many secondary principles but none of them knows any way to the love of God that does not demand sacrifice also of one's self. Christ demanded this of His followers when He said: 'If any man will come after me, let him deny himself, and take up

his cross daily, and follow me.' In explicit language He defined the way to the love of God as the observance of the divine commandments. Finally, especially to His apostles He addressed that wonderful sentence: 'Amen, amen I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die, it bringeth forth much fruit.' " *Address to the Students of the Roman Seminaries, Colleges, and Institutions*, 31-1939-249.

\*65. "For such a formation of spirit We recommend prayer above everything else, as We have already said to the students of the sanctuary in their first gathering before Us. Pray, pray, pray; prayer is the key of the treasures of God; it is the weapon of combat and of victory in every struggle for good and against evil. What cannot prayer accomplish by adoration, propitiation, petition, thanksgiving?" *Address to Italian Catholic Action*, 32-1940-368.

\*66. *Necessity of mental prayer*. "Genuine and real piety, which the Angelic Doctor calls 'devotion,' and which is the principal act of the virtue of religion, that act which correctly relates and properly directs men to God and by which they freely and spontaneously give themselves to everything pertaining to the worship of God, needs meditation on the supernatural realities and spiritual exercises if it is to be nurtured, stimulated, sustained and is to prompt us to a more perfect life. . . . Since our hearts, disturbed as they are at times by the lower appetites, do not always respond to motives of love, it is also extremely helpful to allow consideration and contemplation of the justice of God to excite us on occasion to salutary fear and guide us thence to Christian humility, repentance and amendment." *Encyclical Letter, 'Mediator Dei,'* 39-1947-534, 535.

\*67. "First of all, the Church exhorts us to holy meditation, which elevates the mind to things of heaven, draws our thoughts to the supernatural and, once our soul has been inflamed with the desire of God, directs it to Him along the path of right reason. . . . Now it is absolutely essential that sacred ministers should most diligently reproduce in their own lives these examples from the Gospel and the virtues of our Divine Redeemer. But just as bodily food does not nourish, sustain and increase life unless it is digested and becomes part of our own substance, so also unless the priest by meditation and contemplation on the mysteries of our Divine Redeemer—who indeed is the supreme and absolute Exemplar of perfection and the inexhaustible fountain of holiness—lives the life of this same Redeemer, he cannot gain control over himself and his senses,

purify his soul, strive for virtue as he should, nor lastly discharge his sacred duties faithfully, zealously and fruitfully. . . . Wherefore, in all truth must We assert that the special efficacy attached to meditation cannot be supplied by any other means and consequently that nothing else can replace the practice of daily meditation." *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-672.

\*68. *Efficacy of private prayer.* "There are others who deny any impetratory powers to our prayers and spread abroad the idea that prayers offered to God in private are of little value. Public prayers, that are made in the name of the Church, are those that really avail, since they come from the Mystical Body of Jesus Christ. Such an opinion is false; for the Divine Redeemer maintains closest union not only with His Church, which is His beloved Spouse, but also with each and every faithful soul in it, and He longs to speak with them heart to heart, especially after Holy Communion. It is true that public prayers, since they are offered by Mother Church and because of the dignity of the Spouse of Christ, excel any other kind of prayer; but no prayer, even the most private, lacks its own dignity and power, and all prayer is immensely helpful to the entire Mystical Body." *Encyclical Letter, 'Mystici Corporis,'* 35-1943-235, 236.

69. "But here also there can be a sin of excess. There are some whose extravagant praise of the liturgical forms of the ancient ages easily leads them to a contempt of those of the later centuries and to despise private and popular prayers. Liturgy, which means all forms of worship established by ecclesiastical authority, is something lasting and living that grows through the centuries. An attraction for the youthful years must not result in a contempt for the older years. . . . The essential thing in divine worship and the care of souls is always that the followers of the Gospel in the innermost depths of a good conscience seek God, reverence the majesty and the law of the celestial Godhead, do penance for their sins, confess their sins with sorrow and wash away their punishment with works of mercy, acquire grace and live rightly that they may live forever and happily. There are some who eat solid food and some are nourished on milk." *Homily on the Fourteenth Centenary of the Death of St. Benedict,* 39-1947-455, 456.

\*70. *Individual inclinations in prayer.* "Many of the faithful are unable to use the Roman Missal, even in their native language; nor are all capable of understanding correctly the liturgical rites and



formulas. So varied and diverse are men's talents and temperaments that it is impossible for all to be moved and attracted to the same extent by community prayers, hymns, and liturgical services. Moreover, the needs and inclinations of all are not the same nor are they always constant in the same individual." *Encyclical Letter, 'Mediator Dei,'* 39-1947-561.

\*71. *Multiplicity of prayers.* "Above all, do not cease to inculcate into the minds of all that the Christian life does not consist in the multiplicity and variety of prayers and exercises of piety but rather in their helpfulness towards spiritual progress of the faithful and constant growth of the entire Church." *Encyclical Letter, 'Mediator Dei,'* 39-1947-587.

\*72. "But it should be noted that piety and genuine and ardent zeal for prayer are worth more than a mere multiplicity of prayers." *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-673.

\*73. *Spiritual routine.* "When young men perform the same exercises of piety according to a practically unchanging daily routine, we can fear that their interior spirit may not be entirely in harmony with the external practices of religion. By force of habit this can happen to them all the more easily and even grow worse when they leave the seminary and are engrossed frequently in the necessary performance of their duties." *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-689.

\*74. *Externalism.* "It is not merely a question of recitation or of singing [the divine office] which, however perfect according to norms of music and the sacred rites, only reaches the ear, but it is especially a question of the ascent of the mind and heart to God so that, united with Christ, we may completely dedicate ourselves and all our actions to Him." *Encyclical Letter, 'Mediator Dei,'* 39-1947-574.

\*75. *Ritualism and Formalism.* "But the primary element of divine worship must be interior. For we must always live in Christ and give ourselves to Him completely. . . . This recommendation the liturgy itself is careful to repeat as often as it prescribes an exterior act of worship. Thus we are urged, when there is question of fasting, for example, 'to give interior effect to our outward observance.' Otherwise religion clearly amounts to mere ritualism and formalism. . . . It should be clear to all, then, that God cannot be honored worthily unless the mind and heart are elevated to Him in quest of



the perfect life." *Encyclical Letter, 'Mediator Dei,'* 39-1947-531, 532.

\*76. "Besides, since they [non-liturgical practices of piety] develop a deeper spiritual life in the faithful, they prepare the faithful to take part in sacred public functions with greater fruit and lessen the danger of liturgical prayers becoming an empty ritualism." *Encyclical Letter, 'Mediator Dei,'* 39-1947-584.

\*77. *Humility.* "Let the priest not trust in his own strength, find undue satisfaction in the contemplation of his talents, go searching for the esteem and praise of men or eagerly long for higher positions. Rather let him imitate Christ, who 'has not come to be served but to serve'; let him deny himself according to the law of the Gospel and be not inordinately attached to the things of earth, that he may the more easily and the more readily follow the Divine Master." *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-662.

\*78. *Necessity, motive, and purpose of detachment.* "He gave himself to God and to souls entirely, forever, with no hesitancy, with no reserve. Here is the secret of his heroic training for the supreme victory. To give himself completely, he renounced everything. . . . It would be folly to renounce everything and oneself only to make a desert of oneself. This is not what is done; no one has the right to do it. The motive of renunciation is a greater and holier love. Of this you must be deeply convinced, beloved sons of the Institute of the Foreign Missions: for love of God, for love of souls your fellow-member was detached from everything and from himself. This detachment and motive are evidently common to all true apostles, but such love is of varying degree according to the temperament, character, and natural and supernatural gifts of each." *Allocution on the Beatification of Alberico Crisicelli,* 43-1951-165, 167.

79. *Penance and mortification.* "Not all, particularly in our day, understand as they should this kind of penitential life. Many today consider it either of little value or wearisome and neglect it entirely. However, we are not to forget that the lamentable fall of Adam has infected all of us with the hereditary blemish and inclines all of us readily to the allurements of sin. Penance, therefore, is absolutely necessary for us, according to the words: 'but except you do penance, you shall all likewise perish.' Nothing is of greater force in restraining the disordered passions of the soul and in subjecting the natural appetites to right reason. When we

emerge victorious from this struggle, even though we must follow constantly in the footsteps of Jesus Christ and in a certain manner crucify our own flesh, we shall even in this life possess those heavenly joys and delights that surpass the pleasures of earth as much as the soul does the body and heaven the earth. Holy penance and voluntary mortifications have their own heavenly consolation that the perishable and fleeting pleasures of life cannot give." *Canonization of Marianna of Jesus of Paredes*, 42-1950-611, 612.

\*80. *Correspondence with grace and self-effort*. "Very truly the sacraments and the sacrifice of the altar, being Christ's own actions, must be held to be capable in themselves of conveying and dispensing grace from the divine Head to the members of the Mystical Body. But if they are to produce their proper effect, it is absolutely necessary that our hearts be rightly disposed to receive them. . . . Emphatically, therefore, the work of redemption, which in itself is independent of our will, requires a serious interior effort on our part if we are to achieve eternal salvation." *Encyclical Letter, 'Mediator Dei'*, 39-1947-533, 534.

## VI. MISCELLANEOUS

\*81. *Government. Excessive bureaucracy*. "Finally We wish you to consider a thought that should guide and illumine all your pastoral action. Dedicate yourselves to it with all your souls. Give to all your activity the personal character of your spirit and your heart. We mean by this that you should be on your guard against an excessive bureaucracy in the care of souls. It is true that the proper management of the parochial office is strictly necessary. Your parishioners, however, must always and in all circumstances sense the kindness and paternal affection that beats in the heart of the pastor. Each and every one of your faithful should feel it, should be able to approach you easily and find in you the help and protection that will fulfill the expectation of his trust." *Allocution to Roman Pastors and Lenten Preachers*, 43-1951-116.

82. *Maternal government*. "And now, dearest daughters, We pass on to give you two pressing exhortations. The first is that of maternal affection in the direction of your sisters. It is undoubtedly true, as the psychologists maintain, that when in authority it is not as easy for woman as for man to find the exact balance between severity and kindness. This makes it all the more necessary to cultivate your maternal sentiments. Remember that for

your sisters as well as for yourselves the vows demand a great sacrifice. They have renounced their families, the happiness of marriage and the intimacy of family life. This is a lofty sacrifice and of decisive importance for the apostolate of the Church, but it is none the less a sacrifice. Sisters of greatness of soul and delicacy of sentiment feel this detachment most keenly. The words of Christ, 'He that putteth his hand to the plough and looketh back is not fit for the kingdom of God,' find their full application here, also today, and without reservation. But the order should replace the family as much as it can, and on you, the mothers general, falls primarily the duty of breathing the warmth of family affection into the common life of the sisters. You must be motherly in your external conduct, in your words and writings, even when this demands self-mastery. Above all, be maternal in your inmost thoughts, your judgments and, as far as possible, in your feelings. Beg Mary, the Mother of Jesus and our own Mother, every day to teach you to be maternal." *Address to the Congress of Mothers General, 44-1952-825, 826.*

83. *Union. Federation of independent houses.* "The prolonged actual living and experience of a confederation can convince you of the great wisdom of the Supreme Pontiff, Leo XIII, in procuring that the various Benedictine families, commonly called 'black Benedictines,' be united by the bonds of a brotherly confederation, without injury to their own institutes or norms. By the realization of this plan, the autonomy or faculty of living according to their own laws, the original norm that guided your monasteries, was in fact adapted to modern times in a salutary and provident manner, since it was demanded by the changed circumstances and the common good. In ancient and medieval times, when communications were more confined, the care of the faithful restricted to lesser necessities and the pursuit of learning less extensive, such autonomy was more consistent. Aren't the very congregations of Benedictine religious that have arisen in the course of centuries an evident argument that a fraternal union of effort is desired for the strengthening and perfecting of discipline? Isn't this proved also by the wider associations that were formed, for example, of Cluny and Bursfeld? If the individual monasteries had remained entirely alone, the Maurine Congregation of Benedictines could not have acquired such high renown for advancing sacred sciences, and elsewhere also the luster of your outstanding activity and solid honor would have been dimmed.

In this age, the greater facility of communications, the will that is found everywhere more prone to united efforts, the desire for wider learning, for counsel, the instruments of zeal necessary for priests and also for missionaries to fulfill the expectation placed in them require federations, demand union. If autonomy is unreasonably retained, there will be found perhaps monasteries that are unequal to their purpose because of the small number of religious, and the discipline of the observance of rule can also be weakened and even dangers can gradually creep in." *Homily on the Fourteenth Centenary of the Death of St. Benedict*, 39-1947-454, 455.

84. "For the circumstances of our age, with its much greater facility of communication, the increase in the sacred duties and the greater learning required of ministers of the Church seem to demand a union of members. Indeed, the Benedictine Congregations erected in the past are a proof that the progress of the religious life demands that brothers unite their labors with their brothers." *Approval and Confirmation of the Constitutions of the Confederation of the Benedictine Monastic Congregations*, 44-1952-521.

85. "In view of changed circumstances there are now many considerations which make it advisable and sometimes even necessary to confederate monasteries of nuns." *Apostolic Constitution, 'Sponsa Christi'*, 43-1951-13.

86. *Centralization.* "When the number of houses had so increased, the discerning superioress perceived clearly that it is most difficult to attain a unity of religious spirit and to preserve for any length of time union between different houses completely subject to the ordinaries of the individual places. She realized that no small utility would accrue to the entire congregation if it were ruled by a common and uniform government, in which the strength of any institute and the life of religious discipline almost consist. For the attainment of this purpose nothing seemed to her more opportune and suitable than to subject all the houses, whether already founded or to be founded in the future, to the house at Angers and to place a mother general over the entire congregation. This intention, although approved by the Bishop of Angers and other very prudent men, gave rise to a serious controversy. . . . These dissensions could not but greatly sadden Mary of St. Euphrasia but were powerless to break her spirit or weaken her constancy. . . . The Sacred Congregation of Bishops and Regulars, on January 9, 1835, . . . approved the intention of the servant of God,

and Pope Gregory XVI, of happy memory, deigned to confirm this decree in all respects. . . . This same Predecessor of Ours, after the matter had again been subjected to a thorough examination, . . . solemnly confirmed that decree." *Decretal Letters of Canonization of St. Mary of St. Euphrasia*, 33-1941-141.

87. *Nuns. Introduction of solemn vows.* "All monasteries [of nuns] in which only simple vows are taken shall be entitled to ask for the introduction of solemn vows. In fact, unless there are serious reasons to the contrary, they shall take steps to return to the solemn vows." *Apostolic Constitution, 'Sponsa Christi,'* 43-1951-16.

88. *Necessity of at least minor papal cloister.* "Papal cloister, either major or minor, is to be regarded as a necessary condition not only that solemn vows may be taken but also that those monasteries in which simple vows are taken may hereafter be considered true monasteries of nuns according to can. 488, 7°." *Apostolic Constitution, 'Sponsa Christi,'* 43-1951-17.

89. "If however it appears with certainty that in any monastery [of nuns] even the minor cloister cannot regularly be observed, that monastery is to be converted to a house of either a congregation or a society." *Apostolic Constitution, 'Sponsa Christi,'* 43-1951-17.

90. *Unity among religious institutes.* "Harmony and generous agreement between the different religious families can be very favorable in attaining such a desirable outcome. Mutual knowledge and encouragement, a holy rivalry cannot but be of mutual advantage. Splendid initiatives are already apparent in this respect; it remains only to perfect them." *Apostolic Exhortation to the International Convention of Teaching Sisters*, 43-1951-743.

91. *Praise of Religious Women.* "How could the Church in later and more modern times have fully accomplished her mission without the work of the hundreds of thousands of religious women performed with such great zeal in education and charity? How could she accomplish it in our day? May your dedication, love and sacrifices, so frequently hidden and unknown but suffered for love of Christ to benefit youth, produce in the future, as in the past, a hundred-fold of good! May the Lord reward you for it and pour out on you the abundance of His divine favors!" *Apostolic Exhortation to the International Convention of Teaching Sisters*, 43-1951-739.

92. *Clerical and religious states.* "It is a distortion of the truth to say that the clerical state as such and as of divine law demands either by its very nature or by some postulate of that nature that the evangelical counsels be observed by its members and that for this very reason it must or may be called a state of achieving evangelical perfection. . . . So too, the fact that the priests of the Latin rite are bound to observe holy celibacy does not remove or lessen the distinction between the clerical and the religious states. Moreover, a member of the regular clergy professes the state and condition of evangelical perfection not inasmuch as he is a cleric but inasmuch as he is a religious." *Address to the General Congress on the States of Perfection*, 43-1951-29.

93. *Exemption.* "Again, the exemption of religious orders is not contrary to the principles of the constitution given to the Church by God nor does it in any way contradict the law that a priest owes obedience to his bishop. For, according to canon law, exempt religious are subject to the authority of the local bishop so far as the administration of the episcopal office and the well-regulated care of souls require. But even putting aside this consideration, in the discussions of the past few decades concerning the question of exemption perhaps too little attention has been paid to the fact that exempt religious, even by the prescriptions of canon law, are always and everywhere subject to the authority of the Roman Pontiff as their supreme superior and that they owe obedience to him precisely in virtue of their vow of obedience. . . . It is therefore clear that the primary law of God whereby the clergy and the laity are subject to the rule of the bishop is more than sufficiently observed as regards exempt religious, as it is no less clear that both branches of the clergy by reason of their parallel services conform to the will and precept of Christ." *Address to the General Congress on the States of Perfection*, 43-1951-28, 29.

\*94. *Adequate support.* "What is more, Venerable Brethren, We heartily commend the plans that you will discuss to insure that priests be provided not only with means to meet their daily needs but also with assurances of assistance for the future—as We are happy to see done in civil society—particularly for cases in which they may fall ill, be afflicted with chronic ill health, or be weakened by old age. Thus you will relieve them of all anxiety for the future." *Apostolic Exhortation, 'Menti Nostrae,'* 42-1950-698.

## Through His Blood

Joseph H. Rohling, C.P.P.S.

**I**F variety is the spice of life in general, it is also, in a sense, the spice of our supernatural life. If, for example, we have been considering certain revealed truths from the selfsame aspect so long that they scarcely impress us any more, it is helpful to consider them from some other aspect for a while.

Many such variations are possible. Among them is the consideration of the truths of faith from the aspect of the precious blood of our Lord. This aspect was adopted very notably by St. Gaspar del Bufalo, who was canonized on June 12 of last year. He is called the Apostle of the Precious Blood, not only because he founded the Society of the Precious Blood in Rome in 1815, or because he fostered the pious union of the same name, but also because in his very effective preaching of missions and retreats in the Papal States over a period of more than twenty years before his death in 1837 he frequently focused the attention of his hearers on the precious blood and from that vantage point drove home his message of instruction and exhortation. For this purpose during his sermons he sometimes held a large crucifix portraying the figure of the bleeding Savior and wore on his breast the now familiar mission cross showing our Redeemer in the act of sacrificing even His own blood for sinners.

Considering revealed truths from the aspect of the precious blood, we may profitably reflect, for instance, that no grace whatever comes to us independently of the sacrificial blood of Christ; for no grace is given to fallen mankind except that merited for us by the bloody sacrifice of our Redeemer on the cross. This same sacrifice was foreshadowed and foretold in the Old Testament and is renewed and perpetuated by the holy Mass in the New. Furthermore, since we receive no grace independently of the precious blood, we also would have no means of grace without it—no Church, no priesthood, no sacraments, no sacramentals, no fruitful prayer. Again, since no one can be saved without grace, we can truthfully say that without the precious blood there would be no saint in heaven nor any soul in purgatory, nor even any just man on earth. Without it there would be neither justification nor salvation for any human person.

The blood of Jesus speaks better than the blood of Abel (Heb. 12:24). It speaks of our Savior's love and forgiveness, of the



reality and extent of His sufferings, of the sacrifice He offered and the price He paid, of the tangible evidence and measure of His love for souls, of the mercy and pardon He holds out to repentant sinners, and His nourishing of souls in Holy Communion. It teaches the value of an immortal soul, for with St. Paul every human person can say, "He gave himself up for me" (Gal. 2:20), that is, He sacrificed even His own blood for me. And if our own soul is so valuable in His sight, so is the soul of every other human being. Therefore, it teaches us zeal for souls and forms a powerful motive for missionary undertakings. It also teaches us the value of suffering. If Jesus was willing to go to the extreme limit of shedding His own blood for me, how can I refuse Him the lesser sufferings and inconveniences and sacrifices He asks of me? Modern man tends to regard suffering as the greatest evil. The precious blood, on the other hand, teaches us that sin is a greater evil, because the Son of God was willing to undergo even a bloody death in order that sin might be taken away.

The precious blood also supplies us with important motives for contrition and amendment, for by sin we offend Him "who has loved us and washed us from our sins in his own blood" (Apoc. 1:5). By committing mortal sin we lose all the sanctifying grace purchased for us at the price of our Redeemer's blood. Baptism and penance cleanse us from sin and punishment insofar as they infuse sanctifying grace and thus apply the merits of the precious blood. The sacramental anointing with holy oil in confirmation and extreme unction give supernatural strength to the soul because they apply these same merits in their specific way and for their specific purposes. Holy Orders and matrimony give the special graces for which they were instituted and in that way apply the merits of the blood of redemption to the recipients to enable them to fulfill the obligations of their respective states of life. The Holy Eucharist nourishes the recipient on the very blood itself that he may have everlasting life and be raised up on the last day (John 6:56).

These examples will suffice to illustrate the manner in which we can regard the eternal truths from the aspect of the precious blood. For those who have not been using this approach, it may serve as a welcome variation in their prayer and meditation. St. Gaspar del Bufalo used this approach to great advantage. God blessed his efforts. By canonizing him the Church proposes him as a model for all of us. May we benefit by his example!

## Community Life

Bernard I. Mullahy, C.S.C.

**Y**OU often hear it said that one of the principal reasons why there are not more vocations to the religious life is that young people find it hard to give up their social life, or that one of the things young women find most difficult in the convent is the lack of social life. Everyone understands what is meant by this, of course; yet, to suggest that in reality the religious life means a denial of social life is to misunderstand either the nature of the religious life or the true meaning of social life or, more fundamentally, the nature of the Christian life and its relation to the religious life.

The religious life is not something apart from the Christian life, not even something added on to it; it is the Christian life lifted to its maximum dimensions. The religious life is simply a state which provides the best conditions for living the Christian life in the fullness of its perfection and beauty and splendor. Our religious vows are but a fulfillment of our baptismal vows; and perhaps the fact that so many of us have the habit of renewing our religious vows frequently while hardly ever thinking of renewing our baptismal vows is an indication that we do not appreciate clearly and explicitly enough the vital relation between what happened to us on the day of our profession and what happened to us on the day of our baptism. Religious vocation is a flowering of our original vocation to be Christians, and we would surely have a deeper understanding of the implications of our religious life if we had a fuller and clearer appreciation of the meaning of the Christian life.

Now the Christian life is essentially a social life. It is a participation in the communal life of the Trinity and of the Mystical Body. And it goes without saying that this is the most intimate and intense social life conceivable. If then the whole meaning of religious vocation is to lift the Christian life to full perfection, it follows that one of the main purposes of the religious life, particularly in its cenobitic form, is to enable the Christian to live the social life of the Mystical Body and of God Himself in the fullness of its intensity and intimacy. This, it would seem, is the inner meaning of our community life.

If we are not sufficiently conscious of this inner meaning, the reason may be that we are in the habit of viewing community life

too much as a purely disciplinary thing, as something which rigorously rules out all singularity, every tendency to withdraw from community recreation and other community functions, every infraction of the common life which might offend poverty in any way: we do not view it in the whole context of the Christian life, nor do we trace it back to its doctrinal and sacramental sources.

There are three principal aspects of the Christian life: doctrine, worship, and moral action; or, in other words, the three C's: creed, cult, and code. In the spirituality characteristic of our times, there has been a tendency to stress code and moral action in isolation from creed and cult, from doctrine and worship. When this is done the Christian life and the religious life are viewed primarily in terms of asceticism, in terms of spiritual practices which are seen less as acts of divine worship than as exercises to perfect the soul. There is a concentration on sanctifying the will by a pattern of ascetical rules without at the same time illuminating and enriching the mind with the doctrinal wellsprings of the Christian life. This tends to make the Christian life a kind of ethical and legalistic thing.

Perhaps we have been in the habit of thinking of community life too much from this point of view. Perhaps we have seen it too much in terms of code, and not enough in terms of creed and cult; and it might be helpful for us to try to situate it in its proper context of doctrine and worship.

To try to get at the doctrinal source of community life is to ask the question, Where is community life lived in its fullest and most perfect form? The answer, as we have already suggested, is: the Blessed Trinity. The life of the Trinity is essentially a community life. God not only has community life, He *is* community life. He is a community of three Persons whose life consists in an eternal, mutual outpouring of light and love, an outpouring that is so intense and so utterly altruistic that it constitutes the very personality of the members of the community. Here is community life in its perfection: the personality of each of the members consists in being a living relation to the other members, nothing more, nothing less. Here is the common life in its fullest dimensions: none of the members possesses anything absolute, anything *at all*, by Himself alone; everything absolute is shared in common. Here, as in a religious community, the common life is founded on poverty, that mysterious, infinitely rich poverty of the three divine Persons which make it impossible to possess anything absolute as belonging to them personally.

Our religious vows meant an entrance into a community life. So also did our baptismal vows. At baptism a real participation in the infinitely altruistic, communal life of the Trinity was put into our souls; and we were caught up in the intense and intimate social intercourse of the three divine Persons. From then on we were destined to live the community life of the Mystical Body of Christ. From then on our vocation was to live not an isolated or insulated or introverted life, but a life of perfect altruism. This meant that our Christian personality would have to have something of the personality of the three divine Persons; we would have to become a living relation to others: our joys, our riches, our prayer would have to be theirs; their poverty, their sorrows, their sufferings would have to be ours.

The community life of the Mystical Body is a thing of vast proportions, for it embraces the whole Communion of Saints: the Church militant and suffering and triumphant. The proportions are so vast and the states so different that it is difficult for us while in this life to realize its far-reaching implications. Even if we limit our view to the Church militant, the distances are so great, there is such a lack of immediate contact, and there are so many differences of national traits and cultures and backgrounds, so many divisive forces, that it is not easy for us to have the sense of achieving close social intercourse. The parish is, of course, the natural communal unit in the Mystical Body; but here also differences of backgrounds and occupations and many other things seem to put a limit upon the intimacy and intensity of the social relations. The family, too, has its drawbacks, such as the immaturity of the children, for example. But in the religious community all these limitations disappear; and perhaps we may be permitted to think that one of the principal reasons why God brought religious communities into existence was to provide a state which would have the ideal conditions for living the communal life of the Blessed Trinity and of the Mystical Body with the fullest intensity with which it is possible for man to live it here on earth.

In the religious state are found the most perfect conditions for reflecting the social life of God. Here everything is possessed in common, and what belongs to one belongs to all. Here the barriers, the divisive influences, and the differences in interests and occupations so often found in the world disappear. All are inspired by the same common purpose; all are governed by the same religious rule; all are formed in the same spiritual life and participate in the same spir-

itual exercises. Here we should expect to find the fullest achievement of social life, the highest form of altruism, the most perfect selflessness, the least degree of spiritual introversion. Nowhere should social consciousness be more delicate and strong, more sensitive and refined. Here, as in the community life which is God, there should be a constant outpouring of light and love upon others; and, like a reflection of the members of that divine community, each religious should be a kind of living relation to all the others. In a word, since the Christian life is essentially a social life and since the purpose of the religious state is to bring the Christian life to its full development, we should expect to find nowhere more than in a religious community the perfect answer to the prayer of Christ after the Last Supper: "That they all may be one even as thou, Father, in me and I in thee; that they also may be one in us . . . I in them and thou in me; that they may be perfected in unity."

That this ideal is not always fully realized hardly needs to be mentioned. Everyone knows that, even in the extremely favorable conditions for social life provided by the religious state, social maladjustments and social tensions can and do exist, that not infrequently individualism and spiritual introversion are developed to a high degree. There are undoubtedly a good many reasons for this. But may not one of the principal reasons be, as we have already suggested, the tendency to stress the code of the religious state in isolation from the whole context of the Christian life? When the religious life is viewed principally in terms of asceticism and disciplinary regulations, when more insistence is placed upon the moral virtues than upon the theological virtues, when the various practices which go to make up the spiritual program are viewed more as exercises of the spiritual athlete than as acts of divine worship, and when there is more insistence upon self-perfection than upon charity as the goal of the spiritual life, it is hardly to be wondered at if some religious succumb to the temptation to turn in upon themselves and to become spiritually introverted. And, when the official prayer life of the Church suffers at the hands of spiritual individualism and private devotions, when the liturgical life is not lived fully by the religious, and when his community life does not find its full and natural expression in the communal worship of the Mystical Body, it seems inevitable that the social implications of this community life will not be brought to fulfillment.

Since the Christian life is essentially a social life, it is only natural that the official prayer life of the Christian, the liturgy,

should be essentially a social worship. And, if the purpose of the religious life is to bring the Christian life to its perfection, are we not entitled to expect that, while each religious society will naturally want to insist on its own proper spirituality and spirit, the official social worship of the Church will also be brought to fulfillment in it? May we not be permitted to suspect that one of the purposes God had in mind in raising up religious communities was to bring about the best conditions for communal worship?

It seems incongruous and inconsistent to insist on community life without insisting on communal worship. Yet there are religious congregations which make much of community life in all its minute disciplinary details all the way along the line (and not infrequently in an all too univocal way which confuses unity and uniformity) until it is a question of worship, and then individualism and subjectivism take over, at least to a large extent. We even find paradoxical situations in which private prayer is made public and public prayer private. Nothing could be more personal and intimate than mental prayer. Yet it is not uncommon to find it turned into a kind of public exercise, with the same subject for meditation read out for the entire community the evening before, and all the same points read out in public during the meditation period the next morning. On the other hand, the greatest public act of worship, the Holy Sacrifice of the Mass, is often treated like a private devotion.

It seems, therefore, that the community life of religious needs a rich doctrinal source in the dogma of the Church and a rich sacramental source in the liturgy of the Church. And, of course, the sun and center of the whole sacramental background of community life is the Eucharist. The Blessed Sacrament is the basic foundation for the common life because, as St. Thomas Aquinas points out, it contains substantially the common good of the whole Church. The community life of a religious congregation will depend in large measure upon the way in which the Mass is understood and loved by the religious and upon the way it is participated in by the community.

In a very particular way, community life will depend upon the attitude of the religious towards Communion. In modern times there has been a very paradoxical attitude among Catholics. Some, realizing that Communion is not necessary to fulfill the obligation of hearing Mass on Sunday have come to look upon it as a purely external addition to the Mass. Others have made it the focal point

of the whole Mass, as though the Mass were a Communion service rather than a Sacrifice. This latter attitude is the more common among religious. Communion viewed as an intimate personal union between the individual soul and Christ is made the center of attention; and, with the notion of sacrifice pushed far into the background, the part of the Mass which precedes Communion is spent in a personal preparation for the reception of Christ; and the part afterwards, in a personal thanksgiving. It has not been unknown for religious communities to receive Communion regularly every morning before Mass so that the religious might spend the entire Mass in making a private act of thanksgiving. Fortunately, this sort of thing is becoming more and more rare.

Communion can play its proper role in our community life only when it is viewed in its proper relation to the whole Mass, and the Mass in turn is viewed in its proper relation to the whole liturgical life of the Church. Then Communion will be seen as a social, sacrificial banquet in which the members of the Mystical Body corporately share in the Sacrifice and by feeding upon the Victim make of themselves one corporate sacrifice with Him.

As Thomas Aquinas and other theologians have insisted, Communion does not mean merely a personal, private union between the individual soul and Christ; it also means a union of the members of the Mystical Body. Its proper effect is not merely something personal and individual, but something social and communal. Its purpose is not simply to give spiritual nourishment to the individual soul, but to strengthen and intensify and revivify the manifold social bonds by which the members of the Mystical Body are made one in Christ. Communion is directly related to the Christian community as a community. And for the religious, Communion is directly related to living the community life. If, as day follows day, the Communion of the religious is not gradually bringing about greater and more sensitive social consciousness, a fuller and more perfect participation in community life, a stronger and more delicate exercise of fraternal charity, a more mature forbearance of the faults and failings of others, a greater capacity to cope with the misunderstandings and tensions which tend to creep into even the best communities, and a more generous acceptance of the many trying crosses which the common life always involves, something is wrong.

Daily Communion sometimes goes on for years without much evidence of that growth in sanctity which would normally be expected from such frequent and intimate contact with the source



of all sanctity. As we have suggested elsewhere,<sup>1</sup> one of the chief reasons for this phenomenon might very well be a lack of proper appreciation of the direct and essential relation between Communion and community. Because of this relation, any failure to live community life in its fullness will be an obstacle to the full effects of Communion in our lives.

It is not uncommon to find members of communities who by certain standards are considered excellent religious, and yet who seem never to have realized the social implications of their religious vocation. They are faithful to their rule, but in a very legalistic way. They are meticulous about every disciplinary detail; they are generous and sometimes even heroic in the practice of asceticism; and they are obedient enough when any of the obligations of community life are pointed out to them; yet, intent upon their own spiritual life, the goal of which they conceive to be their own personal perfection rather than charity, they live a very individualistic and insulated life. They never seem to enter fully into community life nor to have any spontaneous contribution to make to it. They are socially cold and unimaginative. Just as demanding with others as they are with themselves, they find it difficult to understand and to sympathize with certain weaknesses of their fellow religious. Their fraternal charity is a kind of practised, artificial thing, lacking in warmth and mellowness. They are without social sensitivity and find it hard to enter into the feelings of others, to anticipate their wants. They are not thoughtful; and, when others are in need of help or there is some kind of community project to be taken in hand, they are usually busy with other things.

All this may very well be due, at least in large measure, to a failure to understand and appreciate the doctrinal and liturgical background of community life in general, and to a wrong attitude towards Holy Communion in particular. These religious have never been made to understand clearly the social implications of Communion and have habitually viewed it only as a personal experience, an exquisitely close and intimate contact between Christ and their soul. Communion is thus but a part of their whole spiritually introverted program.

It was the social virtue of fraternal charity that Christ gave as the distinguishing mark of the Christian. And, if the purpose of the religious life is to bring the Christian to his full stature, *in plenitudinem Christi*, this social virtue should surely shine forth

<sup>1</sup> Cf. "The Common Good," *Worship*, XXVII, No. 7, 345.

in religious in all its splendor. This is the whole meaning and purpose of their community life. In a sense, community life makes fraternal charity more difficult because close living together seems to accentuate the many faults and failings of human nature which are often so hard to put up with; but at the same time it provides the most perfect conditions for living fraternal charity in its fullest dimensions.

Religious are often anxious, especially at the time of retreats, to find some norm whereby they may assess their spiritual growth. The measurement of spiritual progress is a very complex and an easily deceptive thing, and it is difficult to find a reliable norm to go by. But insofar as there is any reliable standard at all, it is surely the social virtue of fraternal charity. "By this will all men know that you are my disciples." And it is principally in terms of their social life that religious will be judged at the end. "In the eventide of life," says John of the Cross, "they will examine thee in love"; and he is merely paraphrasing Christ's own description of the last judgment in which everything is made to depend upon social life: "I was hungry and you gave me to eat."

Rooting the idea of community in its proper doctrinal and liturgical sources will help to avoid some of the misconceptions and excesses which not infrequently accompany the common life. One of the most ordinary of these is the confusion between unity and uniformity. The common life is viewed all too often in a perfectly univocal way and any lack of uniformity even in the smallest details is considered a breach of unity. There results a kind of lock-step existence; short shrift is made of personal initiative and resourcefulness, and the religious "with ideas" becomes suspect. Even in minutiae the religious are expected to do only what their elders have done and are doing, and woe to the one who suggests that there might be a better way. Regulations multiply and accumulate in an attempt to organize the life of the religious down to the slightest detail. Customs which once made sense because of special circumstances of time or place but which have long since lost their significance and propriety are held as sacred and inviolable. The accumulated weight of regulations and customs crushes and stifles "the liberty of the children of God" which the religious came to the community to find. Community life becomes top-heavy: all initiative comes from the top; local superiors must get directives from higher superiors even in relatively trivial matters; and within the local house all new ideas, if they are to have any value, must orig-

inate with the superior. Such a program is well calculated to produce a standard product, a religious whose chief characteristics are neutrality, passivity, and automatism.

This description is undoubtedly something of a caricature, but does it not point up a real problem? And is not the only adequate solution that broad and beautiful vision of the corporateness of the Mystical Body and of the liturgical life of the Church? Here is the closest and most intimate unity, but at the same time the greatest variety and flexibility. Here is a structure that is not mechanical and rigid, but organic and supple.

Another difficulty in connection with community life is that it often tends to cut the religious off from participation in a broader communal life and thus, paradoxically, to create a kind of community individualism. To what extent non-cloistered religious can and should participate in the communal Christian life of the parish in which they are stationed is a question that is too complex and too delicate to be treated here; but it is a question which should be faced. For the most part, the community life of the religious cuts them off and isolates them from corporate parochial life, and perhaps it would not be impossible to find ways and means of enabling them to participate, to some extent at least, in the communal worship of the parish, which is, after all, the natural social unit of the Mystical Body.

The paradox of community individualism is also found frequently in an exaggerated *esprit de corps* which develops a kind of sectarian spirit among religious. It is perfectly in order for a religious to be proud of the traditions and the accomplishments of his own congregation and to prefer its characteristic life and spirit to that of any other community. All that is part and parcel of his vocation to that particular society. And there is such a thing as a holy rivalry between communities. But it is also possible for a community spirit to become excessive, to canonize too easily the traditions and methods proper to the congregation, to develop a false pride which in many subtle and implicit ways looks down upon other communities and which closes the congregation in upon itself and makes it impervious to good influences which might come to it from others. Here, as elsewhere the only remedy is that total view of the communal life of the Church found in its doctrine and its liturgy.

St. Augustine's dream of the reign of Christ's love upon earth which prompted him to say, "And there will be one Christ loving

Himself," should find its fullest realization in the community life of religious. Christ is living in each religious; and, when the community is bound together in fraternal charity, there is but one Christ loving Himself. No one can sing the hymn "*Ubi Caritas*" with greater truth and meaning than the religious. "*Congregavit nos in unum Christi amor.*"—It is the love of Christ that has brought us together and made us one."

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## The Third Mode of Humility

C. A. Herbst, S.J.

EACH master of the spiritual life has certain ideals which are distinctive and which he considers of the utmost importance in his plan for achieving perfection. For St. Ignatius of Loyola, the Third Mode of Humility is one of these. He thus presents it in the *Spiritual Exercises*: "The third is most perfect humility; namely, when—including the first and second, and the praise and glory of the Divine Majesty being equal—in order to imitate and be more actually like Christ our Lord, I want and choose poverty with Christ poor rather than riches, opprobrium with Christ replete with it rather than honors; and to desire to be rated as worthless and a fool for Christ, Who first was held as such, rather than wise or prudent in this world."

In order right in the beginning to get a better understanding of this, it will be well to present a fuller expression he gives in another place. "They must diligently observe, esteeming it of great importance and of the highest moment in the sight of our Creator and Lord, how much it helps and contributes to progress in spiritual life, to abhor wholly and not in part what the world loves and embraces, and to accept and desire with their whole strength whatsoever Christ our Lord loved and embraced. For as worldly men, who follow the things of the world, love and with great diligence seek honors, reputation and the credit of a great name upon earth, as the world teaches them, so those who are advancing in spirit and seriously follow Christ our Lord, love and earnestly desire things which are altogether the contrary; that is, to be clothed with the same garment and with the livery of their Lord for His love and reverence; insomuch that if it could be without offence of the

divine Majesty and without sin on the part of their neighbor, they would wish to suffer reproaches, slanders and injuries, and to be treated and accounted as fools (without at the same time giving any occasion for it), because they desire to imitate and resemble in some sort their Creator and Lord Jesus Christ, and to be clothed with His garments and livery; since He clothed Himself with the same for our greater spiritual good, and gave us an example, that in all things, as far as by the assistance of God's grace we can, we may seek to imitate and follow Him, seeing He is the true way that leads men to life." (*Examen Generale*, IV, 4.)

We should know what the other two modes of humility are in order to understand the third. I have the first when I so subject myself to God that I am ready to give up everything, even life itself, rather than commit a mortal sin. I have the second when I so subject myself to God that I am indifferent to created things and am ready to give up everything, even life itself, rather than commit a venial sin. Subjection to God is the note common to the three; but the third is so different from the other two that there is a distinction not of degree only, but of kind.

The idea behind the third mode of humility is perfect imitation of Christ "Who, having joy set before him, endured the cross, despising the shame" (Heb. 12:2). We want to imitate Christ perfectly. We want what He had, even, especially, the hard things. The early Christians ambited, and often attained, actual persecution and death. But, when peace came to the Church in the Roman Empire after 312 A. D., they could no longer look forward to martyrdom. What were they now to ambition as the apex of their spiritual ascent? Thence stemmed the doctrine of bloodless martyrdom in asceticism and the religious life. From this stream of spiritual development, the author of the *Spiritual Exercises* drew his ideal of self-renouncement for Christ.

The driving force in fervent souls is to "get to Christ." We have a splendid example of this in St. Ignatius, martyr and apostolic father. His motto was: "My Love is crucified." When on his way to martyrdom he wrote: "I am now beginning to be a disciple; may nothing visible or invisible prevent me from reaching Jesus Christ. Fire and cross and battling with wild beasts, their clawing and tearing, the breaking of bones and mangling of members, the grinding of my whole body, the wicked torments of the devil—let them all assail me, so long as I get to Jesus Christ." (*Ad Romanos*, 5; Father Walsh's translation.) "Ignatius of Loy-

ola sensed, so to speak, his spiritual affinity with this man of the early Church when, in honor of this Saint, he changed his name from Inigo to Ignatius and in one of his letters styled him 'that glorious Saint for whom I have in Our Lord, or wish to have, a very special reverential devotion.' " (Rahner, *The Spirituality of St. Ignatius Loyola*, 59-60.)

We might be inclined to think the third mode of humility as beyond our reach, as heroic. Is it heroic? Perhaps. Surely not in the sense explained by Pope Benedict XIV in his great work on the canonization of saints. But it may be heroic in a general and popularly accepted sense of the word. One who gives his life in a cause is commonly considered to be heroic. A soldier must be ready to die for his country. This is expected of every soldier. Yet, if he actually die, he is considered a hero. Sainted martyrs gave their lives rather than offer incense to false gods. In that they did only what they were obliged to do; yet they are considered God's heroes, heroic. At confirmation the bishop gives every Christian a slight blow on the cheek to remind him that he must be ready to suffer anything, even death, for the sake of Christ. This sounds as though it is asking for heroism which, however, is presumably within the reach of all. In the same way the heroism of the third mode of humility might reasonably be expected of those who are professionally travelling the high road of perfection.

It almost looks as though a religious in making his profession has deliberately chosen as his way of life the third mode of humility. When he says, "I vow poverty," he says, "I want and choose poverty with Christ poor rather than riches." By taking a vow of chastity, he may be calling upon himself the disapproval of "worldly men, who follow the things of the world." By the vow of obedience he is laying aside his own will by which he might push on to wealth, honor, and power. By pronouncing his vows, a religious has professionally taken on that foolishness of God which is wiser than men and that weakness of God which is stronger than men (I Cor. 1:25). He has laid himself open "to be rated as worthless and a fool for Christ, Who first was held as such, rather than wise or prudent in this world."

The third mode of humility is a habit of mind, an habitual disposition of heart. A striking act of self-abnegation now and then or even a spurt of fervor occasionally is not sufficient. It must become a way of life with us, a place in which we live. Father Considine puts it well in "A Question as to Ideals" when he says:

"Within this region the Saints . . . have occupied sumptuous mansions, in central and commanding positions, whereas the modest dwelling of any one of us may be no better than a poor cottage on the outskirts. But, poor as this dwelling may be, it *must be within the border*." (*Woodstock Letters*, 1908, 363.) Even of our miserable little hut on this high plateau we might say: "Better is one day in thy courts above thousands. I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners" (Ps. 83:11).

How I can come to live there is what should be of great concern to me. There is close approach to, or passive practice of, the third mode, if we make "acts of sincere thankfulness, as often as any little share of the cross falls to our portion. Even supposing that, on one occasion or another, we have brought some humiliation on ourselves by our own imprudence, we may, while most heartily regretting the fault or error of judgment, no less heartily thank God that we have at least some opportunity of making up for the fault or error, through the patient endurance of discomfort or even (it may be) the contempt which it has brought on us." (*Woodstock Letters*, 1908, 372.)

We need not search far to find ample matter for living this life with Christ, "despising the shame." "The life of a religious is full of occasions in which he is blamed, or forgotten, or scorned, or ridiculed, or humiliated. . . . We must expect little humiliations that fall upon us at any time and in any place—in the form of failure, lack of consideration, disapproval and small acts of ingratitude; we must suffer the offense of angry words, words that hurt, words of ridicule; we must bear outright and thinly veiled refusals; our cross may consist in lack of approval, lack of sympathy, scorn or contempt expressed by a look, a gesture, an attitude, or in being left alone while another is made much of; we may be faced with open or hidden criticism which we surmise or discover by accident . . . our meager talent, our character, our health, our appearance." (Vermeersch, *Miles Christi Jesu*, 151, 154.) Thomas à Kempis says: "What pleaseth others shall prosper, what is pleasing to thee shall not succeed. What others say shall be harkened to; what thou sayest shall be reckoned as nought. Others shall ask and shall receive; thou shalt ask, and not obtain. Others shall be great in the esteem of men; about thee nothing shall be said. To others this or that shall be committed, but thou shalt be accounted as of no use." (*Imitation*, III, 49, 4-5.)



I offer myself to our Lord for all these things. This may be a general offering of futurables but they may be actuated at any moment. Perhaps I am living with some of them right now. At any rate this offering shows a habitual disposition consonant with the third mode of humility, and there lies hidden in it not a little faith and love. When I am passed over or slighted or snubbed, I hope I may be able to bear it at least patiently. I make a great advance when I come to accept such things willingly and even with love for the love of Him who "loved me and delivered himself for me." When I come to accept them with joy and even enthusiasm, glad that the Father has placed me with His Son, I have travelled far.

This offering of myself for humbling things and the patient, loving, joyous acceptance of them should lead me to have the wish to have the desire for humiliations. "For though I burn not with so great desire as Thy specially devout servants, yet, by Thy grace, I have a desire of this same greatly inflamed desire, praying and wishing that I may be made partaker with all such fervent lovers, and be numbered in their holy company." (*Imitation*, IV, 14, 3.) From the desire of the desire we ought, by God's grace, soon to pass on to "desire to be made little of, neglected, passed over, have little influence, even be regarded as suspect, be criticised, reprov'd, ridiculed. We ought to have no desire for first place, for the higher offices . . . association with the more wealthy, the more aristocratic, or the leading men, no desire for the larger cities." (Coemans-Germing, *Commentary*, n. 251.) This, in a small way, is "to desire to be rated as worthless and a fool for Christ, Who first was held as such, rather than wise or prudent in this world."

No motive but love is strong enough to carry one through to the attainment of so high an ideal. Without love even martyrdom of blood is to no purpose. "And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing" (I Cor. 13:3). It is the same with bloodless martyrdom. And it must be a love of imitation and companionship. "With Me," Christ the King invites. "With Christ I am nailed to the Cross" (Gal. 2:19). "In what place soever thou shalt be, my lord, O king, either in death, or in life, there will thy servant be" (II Kings 15:21). Love always finds a way.

I surpass desire when I am on the watch for opportunities and actually seek out occasions for practicing the third mode of humility. There are always the humbler tasks to which no one pays

any attention and to which are attached no praise or glory. Others will gladly let me have them. I can deliberately pass by positions of influence and authority. I can accuse myself of my faults in a loud and clear voice. It may be more humbling dutifully to tell another his faults than to be told my own. The dependence and humility implied in asking a permission, especially when I may be refused, is precious. It is sometimes all right deliberately to fail to show off my superior knowledge or ability. Letting others have the nicer place or things and allowing them to pass ahead of me is Christlike, too. In confession I can mention circumstances and motives connected with my faults that will be very humiliating. And so on. Love will find many other ways. This is the positive, aggressive, strong, earnest, eager, enthusiastic way "to be clothed with His garments and livery."

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## Mary and Joseph Find Jesus

Paul Dent, S.J.

**E**VEN Mary and Joseph cannot find You when You choose to be hidden from them. But You mercifully choose to let them find You, too, lest I despair of ever seeing You face to face, O Jesus.

Mary leaves Joseph for the women's court, thinking prayerfully, "*Quam dilecta tabernacula tua, Domine. Concupiscit et deficit anima mea in atriis tuis.*" A mother passes by, followed by her boy. How like Jesus he is! Mary looks around at her side to compare the two, and He is not there! Disappointed, she thinks immediately, "He must have stayed with Joseph this time. How fortunate Joseph is to have Jesus with him! How unworthy I am to have Jesus with me! With all my heart I want Jesus with me, but still I do not want Joseph to be without Him. I shall be patient and spend the day in loving hope of seeing Jesus at the end." Thus the day passes in loving hope, and it ends in disappointment. For Jesus is not with Joseph either, and now they both have lost Him—neither of whom had ever lost Him before!

But Mary loses no time in self-pity, much less in blaming Joseph. For quite simply Joseph would not be careless about Jesus. Mary realizes at once she is confronted with a deliberate act of God, a

mystery she does not now understand but which God will make clear to her when He wills. Meanwhile they must go immediately to look for Jesus, calmly, hopefully, not frantically. They must go prayerfully, too. God guide their footsteps.

Then there come three days, and perhaps nights, too, of looking for Jesus; and it is a search that is *confident*. For He knows of it and will reveal Himself to them when God wills. Mary and Joseph seek Jesus *humbly*, too, realizing they are not worthy to find Him, much less to keep Him with them in their own home. They are *persevering* also in their search for Jesus, for duty and love drive them on continuously. Duty obliges the world's best parents to give the world's best care to the world's best Child. The love driving them on is that of creation's greatest lover—Mary Immaculate!—and that of her all but equal—glorious St. Joseph!—for Jesus Christ Himself, beloved Son of God. "*Nec lingua valet dicere, nec littera exprimere, expertus potest credere quid sit Jesum diligere.*" Or, as convert Father Caswall worded it, "Nor tongue nor pen can show the love of Jesus. What it is, none but His loved ones know." So Mary and Joseph, who have experienced more than others what it is to love Jesus, seek Him *lovingly*, so lovingly that all they think, choose, say, do, or suffer is just one thing—seeking Jesus lost.

If all I think, choose, say, do, or suffer is just one thing, the one thing necessary—a seeking of Jesus lost or of Jesus never even heard of amid the dust and turmoil of the incalculable billions of thoughts, choices, words, actions, and sufferings of the innumerable billions of human beings of the past, present, and future—then truly I am in the company of Mary and Joseph; truly we three are seeking Jesus, and truly not only we three, but very many others whom we help, will find Jesus forever.

Then we shall all sing forever with new understanding and inexpressible joy "*quid sit Jesum diligere*—what it be to love Jesus!" And those other words of this great and tender hymn of the Ages of Faith, this "*Jesu Dulcis Memoria*," will resound forever as our arisen and immortal voices sing sweeter than earth's loveliest singing, "*Quocumque loco fuero JESUM MECUM, DESIDERO! Quam laetus cum invenero! QUAM FELIX CUM TENUERO!*—In whatsoever place I be, Jesus, I want You there with me. When You I find, how happy I! How blessed when I have You by!"

## Book Reviews

THE APOSTOLATE OF CHASTITY. By Ferdinand Valentine, O.P. Pp. 245. The Newman Press, Westminster, Maryland, 1954. \$3.25.

The vow of chastity is a subject which comes in for much discussion in modern ascetical literature. This interest may be contrasted with an attitude which prevailed in days gone by that the vow of chastity needed no explanation. The need for an explanation of the vow of chastity may differ from age to age and place to place; but there is no doubt, I believe, that religious may profit from a thorough and competent treatment of chastity such as Father Valentine offers.

*The Apostolate of Chastity* is both broader and narrower in scope than its title would indicate. It is narrower in that it treats only of the apostolate of religious women. It is broader in its concern with other aspects of this vocation. The first chapter, for instance, deals with the problem of promoting vocations. Superiors will find some very prudent suggestions concerning the proper attitude to be taken toward vocations. The second chapter then deals with some problems of psychological fitness. The rest of the first section goes on to discuss the problem of religious adaptation to modern times.

The author does not take up the problem of chastity proper until the beginning of the second section of the book. He introduces this section with a catechetical treatment of the vow and virtue of chastity; and then goes on to what appears to be the heart of the book—a treatment of the apostolic aspect of chastity. The theme of this section would seem to be that the woman will find in virginal chastity "not an asceticism which restrains and represses her natural gifts as woman and mother, but rather their spiritual elevation and fulfillment . . . ."

This is certainly a healthy and a positive attitude toward chastity, and one which it would be well for religious women to understand clearly. But there is a tendency among modern authors to justify virginity by trying to make it look as much like marriage as possible. There is certainly room for analogy between perpetual chastity and marital chastity, but there is also a danger to be reckoned with. Perpetual chastity, from whatever angle you view it,

involves the renunciation of marriage and marital privileges. There is a certain negative aspect of religious chastity, then, which cannot be overlooked, and which it would be foolhardy to ignore. There are forces for which the religious life offers no outlet whether direct or by ways of so-called sublimation. Herein lies the sacrifice of the religious. So, while one must condemn the morbid fear of sex and sin which cripples the apostolate of some religious, one must leave room for a healthy fear. This fear will be based on a clear understanding of the religious renunciation and the difficulty of controlling the forces thus held in check. Such fear, far from doing damage, will protect religious chastity and set a safe limit to the love that may be practised in religion.

I believe that the author was aware of all this, but it may be that he thought it beyond the scope of his work to stress it. But religious women will find the book inspiring and stimulating, though at times difficult reading.—JOHN R. CONNERY, S.J.

**FATIMA IN THE LIGHT OF HISTORY.** By Costa Brochado. Translated and edited by George Boehr. Pp. 231. The Bruce Publishing Company, Milwaukee, 1954. \$4.50.

With rare common sense the author of this latest book on the apparitions of Our Lady at Fatima has limited himself to historical analysis, and left supernatural elements to the competence of trained theologians. The translation is lucid and forceful and makes intensely interesting the somewhat tedious chronicle of Portuguese history. With inspiring results, the unconquerable Catholic heritage of the country is traced through centuries of political and religious upheaval. The tragic, yet factual and objective, narration of the havoc initiated by the Marquis of Pombal, and forwarded by the anti-religious ideals of Masonry, reveals a tremendous need for the spiritual revitalization of Portugal which providentially succeeded the apparitions of Our Lady of the Rosary. Pombal, Mr. Brochado asserts, was ultimately responsible for shattering the religious unity of the country. By such planned offensives as the banishment of the Society of Jesus, severance of relations with the Holy See, and opening the country to the destructive forces of Protestantism and Latin Masonry, Pombal made it possible for the Triangle to supplant the Cross in Portugal. Assaults on churches, exile of prelates, state control of religion, secularization of schools, profanations, robberies, arson, murder—this is the pitiful picture of the country as it agonized and labored to preserve its Faith against the enemies of

God and all things Catholic.

And yet, the influence of the Blessed Virgin was never absent. Two centuries before the definition of the dogma, Portugal had consecrated herself to the Immaculate Conception and had taken a solemn oath to defend and propagate belief in Mary's perpetual sinlessness. Furthermore, the rosary had been for centuries the leading Marian devotion of the Portuguese people, culminating in a veritable "crusade of the Rosary" in the midst of frightful persecutions immediately preceding the apparitions of 1917. Portugal had not abandoned her patroness in the hour of trial, and our Lady did not forget her heroic fidelity. Since the events of Fatima, the Church's enemies have suffered great defeats in Portugal. The rapid revival of faith and hope in the hearts of the Portuguese people is perhaps the surest sign that the Virgin has again triumphed by crushing the head of the serpent.

The reader of this book may feel, however, that Mr. Brochado has taken too local a view of the significance of Fatima. Despite his purpose, as stated in the translator's preface, ". . . to place those events [the apparitions] in their historical setting *and to consider their effects on subsequent history*," (italics mine) Mr. Brochado barely hints at any world implications. He deliberately avoids all reference to subsequent developments, such as the statements of Lucia which involve our Lady's desire for devotion to her Immaculate Heart, the First Saturdays, the conversion of Russia, or the vision of hell with its threat to sinners the world over. Are these developments sufficiently historical to merit mention? The question is admittedly disputed. But in this reviewer's opinion, the Holy Father's consecration of the world to the Immaculate Heart in 1942 and of Russia in 1952 has far-reaching repercussions, at least implicitly connected with the events of Fatima, which should not be ignored. It is noteworthy that Manoel Cardozo, in his preface to Mr. Brochado's book, also seems to have sensed this lack of perspective: "Fortunately for us, Our Lady did not appear for the exclusive benefit of the Portuguese (though they were favored above all others)."—VINCENT J. FORDE, S.J.

**SO SHORT A DAY.** By Sister M. Eulalia Teresa, S.N.J.M. Pp. 281. McMullen Books, Inc., New York, 1954. \$3.00.

This book is the story of Mother Marie-Rose, the foundress of the Congregation of the Sisters of the Holy Names of Jesus and Mary. Into the texture of this biography is woven the inseparable

story of the beginnings of the congregation of Mother Marie-Rose and its first establishment at Longueuil, Quebec.

It has been said that the most objective history, and consequently the best, is written by an author who is indifferent to his subject. Obviously, Sister M. Eulalia Teresa is not indifferent to the subject of her book (we would be disappointed if she were); and it is almost as obvious that in places she lets her heart supply for historical documentation. This, it seems, is the chief temptation of hagiographers.

It must be said, however, that an indifferent author could not have caught the spirit of this foundress, could not have made it come alive as the author does. If the picture is overpainted in places, it is withal a vivid and inspiring picture.

If the book is slow to take the reader's interest, it could well be due to the character portrayal and absence of conflict in the first sections. The characters are almost all painted in the same bright superlatives, and the story lags for want of that conflict, internal or external, from which great souls emerge.

Patience on the reader's part in waiting for character portrayal of deeper colors and better perspective is well rewarded. There is a new and welcome candor in the descriptions of the young pioneer sisters whom God called to the congregation of Mother Marie-Rose in its early days. Neither can it be said that the second part of the book is without conflict and the impact of drama. The trials and persecutions to which the nascent congregation was subjected and the vibrant faith by which they were met are the heart of a very real drama.

*So Short a Day* makes this drama, enacted over a hundred years ago, come back to life. The accomplishment of making history live again, of capturing the pioneer spirit of this congregation and its saintly foundress is to be highly praised.

Mother Marie-Rose died on her thirty-eighth birthday, only six years after her congregation had been born. Today her spirit lives on in the 3,725 professed religious of her congregation and the 252 schools which her sisters direct. So short a day, so great a legacy.—JOHN POWELL, S.J.

### BOOK ANNOUNCEMENTS

BEAUCHESNE ET SES FILS, 117 Rue de Rennes, Paris.

*Initiation a l'Oraison.* Par Piere Brunet. His long experience



as professor at the seminary at Nancy has convinced the author that most books on prayer do not meet the particular problems of seminarians and the secular clergy since they are written by and for religious. This book embodies his efforts to remedy that situation. Secular priests should find the book particularly helpful since it is written by one who knows their needs and problems. Pp. 326.

THE BRUCE PUBLISHING COMPANY, Milwaukee 1, Wisconsin.

*The Catholic Church and You.* By William J. Grace, S.J. The Inquiry Forum at the Jesuit Church in Milwaukee, begun in 1945, has attained something of an international reputation for the large measure of its success. In the short space of ten years it has helped 1,300 non-Catholics find peace and happiness in the Catholic Church. The present volume gives the lectures the author delivered at the Inquiry Forum. All who have the privilege of instructing non-Catholics will want to read the book. Even Catholics may find the book an excellent refresher course in the fundamentals of religion. Pp. 246. Paper \$1.90.

*Personality and Mental Health.* By James E. Royce, S.J. Though the book was written as a textbook for classes in psychology, it is nevertheless a book which can be read with interest and profit particularly by those religious and priests who have not had the advantage of a modern course in psychology. It will help them to understand better and to solve more correctly many a psychological problem which may arise either in their own lives or in the lives of those whom they have to guide. Pp. 352. \$3.50.

*A Guide to Catholic Marriage.* By C. S. Mihanovich, Brother G. J. Schnepp, S.M., and Reverend J. L. Thomas, S.J. The reasons for a new book on an institution as old as the human race are the many insidious attacks to which that institution is exposed especially today. The book summarizes the false theories completely, and refutes them adequately. It would serve well as a text for the course on marriage so frequently given in Catholic colleges and universities. If not used as a text, it should rank high on the list of required reading. Pp. 320. \$4.50.

CLONMORE AND REYNOLDS, LTD., 29 Kildare St., Dublin.

*At God's Feet.* By Father Hilary, O.F.M.Cap. The subtitle of this little book might well be *Introduction to the Liturgy*. The author's purpose is "to bring out something of the infinitely rich worship which the true Church pays to God, and the abundant re-

freshment of souls that wells forth from the fountains of the savior." Pp. 138. Price 9/6.

FIDES PUBLISHERS, 21 West Superior, Chicago 10, Illinois.

*Human Ascent.* By Louis J. Lebre, O.P. Translated by Robert and Marha Faulhaber. The book explains Christian humanism and refutes the false humanism of Nietzsche, Marx, and Sartre. Pp. 122. \$2.50.

B. HERDER BOOK COMPANY, 15 South Broadway, St. Louis 2, Mo.

*The Mission of St. Catherine.* By Martin S. Gillet, O.P. Translated by Sister M. Thomas Lopez, O.P. In this volume Archbishop Gillet does not attempt to write another biography of St. Catherine of Siena, but rather evaluates her mission and her spirituality. This is number four in the Cross and Crown Series of Spirituality edited by the Dominican Fathers of the Province of St. Albert the Great. Pp. 227. \$3.95.

P. J. KENEDY AND SONS, 12 Barclay Street, New York 8.

*Abbe Pierre and the Ragpickers of Emmaus.* By Boris Simon. Translated by Lucie Noel. How one man discovered how much misery and suffering there was in Paris in 1953, and what he did about it is well told in this gripping book. May it inspire many others to do at least a little to ameliorate the lot of the millions of unfortunates to be found in every land, including our own. Pp. 250. \$3.75.

*Man Takes a Drink. Facts and Principles about Alcohol.* By John C. Ford, S.J. The subtitle accurately describes this excellent book. Alcohol is one of the gifts of God to man, and its purpose is to help man reach God. It is to be used in the way and to the extent that it leads man to God. By presenting the scientific facts concerning alcohol, the moral and ascetical principles governing its use, the author helps the reader to come to a decision concerning his own use of alcohol. Pp. 120. \$2.50.

McMULLEN BOOKS, INC., 22 Park Place, New York 7.

*As I Was Saying, Sister.* By John E. Moffatt, S.J. If a book is classified as one for spiritual reading, we take for granted that it is serious, probably difficult, and hope that it is not too ponderous. The rule of spending a fixed time at spiritual reading each day insures that religious read such books. It will, therefore, come as a surprise to many religious that good spiritual reading can come in a lighter, half-humorous vein, and still make good, solid, profitable

spiritual reading. Read *As I Was Saying, Sister* and enjoy your spiritual reading. Pp. 264. \$2.75.

*Catholics in Controversy.* By James M. O'Neill, LL.D., L.H.D. The book begins with a chapter on the place of controversy in a democracy and ends with a chapter on the conduct of controversy. The intervening chapters relate the history of Catholic controversies in the areas of separation of Church and state, religious education, and censorship. It is an informative and interesting book. Pp. 227. \$3.00.

THE NEWMAN PRESS, Westminster, Maryland.

*Points for the Meditations and Contemplations of St. Ignatius of Loyola.* By Franz von Hummelauer, S.J. Translated by V. J. Hommel, S.J. Second revised edition by H. Roper, S.J. The first edition of this book merely gave the points of meditation. In this second edition the copious theoretical and historical explanations of Father Hummelauer are included. It also makes use of a modern version of the Scriptures and of a new translation of the text of the *Exercises* by Louis J. Puhl, S.J. Pp. 443. \$4.50.

*The Priest in the World.* By Reverend Josef Sellmair. Translated by Brian Battershaw. In the original German this book caused quite a stir among both clergy and laity just before the second world war. The present translation makes it possible for priests unfamiliar with German to profit by the sound spiritual doctrine of the author. Pp. 238. \$3.25.

SHEED AND WARD, 840 Broadway, New York 3.

*Tenders of the Flock.* By Leo Trese. Readers of *Vessel of Clay* and *A Man Approved* will welcome this latest book by Father Trese for his clerical brethren. He writes with sympathy and understanding of the priest's problems, and with sincere appreciation of the splendid work that they are doing. Here is material for spiritual reading and meditation for the secular priest. Pp. 190. \$2.50.

*Hail Mary.* By Dom Eugene Vandeur. Translated by John H. Collins, S.J. All say the Hail Mary so frequently that the wealth of meaning the prayer contains may remain unrealized. The author has gathered moving thoughts and reflections on the Hail Mary from many sources and presents them for the reader's consideration. The book is a selection of the Spiritual Book Associates. Pp. 135. \$2.50.

THE WASHINGTON PRESS, 110 W. Boyston Drive, Worcester, Mass.

*Fatima, Hope of the World.* By Joseph Pelletier, A.A. The

maternal love of our Lady for her children prompted the visits at Fatima to teach the world the cure for its evils. To cooperate with our Lady's efforts and to spread the teachings of Fatima is the object of this second book by the author on the story of Fatima. The first one was *The Sun Danced at Fatima*. The volume has a preface by Francis Cardinal Spellman. Pp. 203. Cloth \$3.00, Paper \$1.50.

WHITEFRIARS HALL, 1600 Webster St., N.E., Washington 17, D.C.

*A Study of the Ecstasies of the Forty Days of St. Mary Magdalen de' Pazzi*, by Ernest E. Larkin, O.Carm., is a summary of a doctorate dissertation. It is a scientific study of the most remarkable mystical experience in the life of this sixteenth-century Carmelite saint. The purpose of the study is both analytic and comparative; it attempts to establish the psychological and theological principles of the ecstasies, and to relate them to the generally accepted teaching in these matters. Especially valuable is the section on "Mystical Union According to St. Mary Magdalen de' Pazzi." Primary sources are used throughout. Though scholarly the treatment is very readable. There is an exhaustive bibliography. Pp. 68.

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### SOME BOOKLETS

THE BRUCE PUBLISHING COMPANY, Milwaukee 1, Wisconsin.

*A New Way of the Cross*. Text by M. Raymond, O.C.S.O. Illustrations by John Andrews. Pp. 58. \$0.50.

CLONMORE AND REYNOLDS, LTD., 29 Kildare Street, Dublin.

*Father Maximilian Kolbe, O.F.M., Conv.* By John Burdzsek, O.F.M., Conv. Pp. 95. Price 5/-.—*Faith and Intelligence*. By Canon Jacques Leclercq. Translated from the French by the Earl of Wicklow. Pp. 63. Price 3/6.—*The Holy Hour. A Book of Meditations*. By Monseigneur Granger. Translated from the French by the Earl of Wicklow. Pp. 61. Price 4/6.

MARIANIST PUBLICATIONS, R.R. 12, Dayton 10, Ohio.

*My Ideal, Jesus Son of Mary*. By E. Neubert, S.M. Pp. 158. \$0.25.—*Living With Mary*. By E. Neubert, S.M. Pp. 107. \$0.25.

THE GRAIL, St. Meinrad, Indiana.

*Pamphlet Suggestions*. Compiled by Eugene L. Condon. A select bibliography of over five hundred and fifty pamphlets. Sixty-eight publishers listed. Subject indexed. Pp. 59. \$0.25.

# Questions and Answers

—11—

Our constitutions state: "The novice can leave the congregation at will; or the provincial superior, with the consent of her council, can dismiss her for any just cause whatever, without being obliged to make known to her the reason for her dismissal." It is hard for novices to understand and accept the fact that the reason for dismissal *need* not be given. How can this be made acceptable to the mind of the young people of today who think it is unjust?

Your constitutions give a paraphrase of canon 571, § 1, of the Code of Canon Law which reads as follows: "The novice can freely leave the institute, or he may for any just cause be dismissed by the superiors or by the chapter, according to the terms of the constitutions, and the superior or chapter is not bound to make known to him the reasons for his dismissal." Entrance into the novitiate does not give rise to a juridical bond between the novice and the religious institute. The novice asks to be given the opportunity to become acquainted with the religious life in this particular community. The community accedes to his request, hoping that further mutual acquaintance will lead to a lasting bond. Hence, as the canon says, "the novice can freely leave the institute," either during or at the expiration of the novitiate; and he is not bound to give any reason for so doing to the religious community which he is leaving. On the other hand, the community may send the novice away, either during the novitiate or at the end of it, for any just cause, such as the good of the novice, or the good of the community. Since there is no juridical bond binding them to one another, the community has no obligation to make known to the novice the reasons why he is being sent away, just as he may leave for any reason whatever, without telling superiors *why* he is leaving. There is nothing unjust in this, since both parties enjoy the same freedom.

—12—

In our community the ceremonies of profession are held only once a year. Now we have a novice whose novitiate has been extended for six months. Must she pronounce her vows alone, or can her novitiate be extended for an additional six months so that she can make her first profession of vows at the next regular profession ceremonies?

There is no law of the Church requiring that the profession of vows take place with solemn ceremonies only once a year. Even though this is customary in your community, the novice should take her first vows during the community Mass at the end of the six months period, if she has given satisfaction to superiors during this time. The superior cannot lawfully extend the time of novitiate for an *additional* six months, since this is expressly forbidden in canon 571, § 2.

—13—

Do religious who have become mental patients and wards of the congregation during the period of their temporary vows, remain as members of the congregation? Would such an individual be considered a member of the community and have the right to be buried in the religious habit, and to the suffrages which are given to the novices and to the professed sisters who die?

Yes, they remain members of the congregation in the state in which they are. Such is the content of an answer given by the Sacred Congregation of Religious on November 28, and approved by His Holiness, Pius XI, on November 29, 1925: "The religious in question" (that is, a professed of simple vows in an order or congregation, who during the three years of temporary vows loses his mind) "belongs to the religious institute in the state in which he was when he lost his mind, and the institute has the same obligations toward him that it had at that time" (*Canon Law Digest*, I, pp. 309-310). Hence the religious in question has a right to be buried in the religious habit, and to the suffrages which would have been given him had he died *during* the period of temporary vows.

—14—

Our constitutions state that all mail must be left unsealed with the superior who has the right to read the mail of the religious. At present we are planning to change from diocesan to pontifical right. Could that rule be omitted or at least modified so as to allow religious of final profession to seal letters to parents and other relatives before giving them to the superior? She would not then have the right to read them.

The Code of Canon Law does not give religious superiors the right to read the correspondence of their subjects. This right comes from the constitutions of the religious institute, or from custom, and is strictly limited by them. In canon 611, however, the Code presumes that frequently, if not always, constitutions of religious

institutes do have limitations with regard to letter writing.

In the present case, it will be the duty of the committee appointed, and consequently that of the general chapter, to modify the constitutions in such a way that the benefits of the old constitutions may be retained, while the inconveniences of the same are removed. We suggest that both the members of the committee, as well as those of the general chapter which will approve the final form to be submitted to the Holy See when the "Decree of Praise" is requested, read an article entitled "Correspondence of Religious" published in REVIEW FOR RELIGIOUS, IV (1945), 373-385. In this article they will find not only the historical background and the reasons for the regulation of the correspondence of religious, but also other items of information which may be of help to them in making the contemplated modifications in their present constitutions.

—15—

Is there a reliable handbook for sacristans? We have one, so-called; but it is really for the clergy, giving various regulations about rubrics, Holy Week, blessings of ashes, candles, palms, and the like.

A handy 5" by 7" paper-covered pamphlet of 68 pages entitled *Information for Sacristans*, by Winfrid Herbst, S.D.S., was published in 1952 by the Salvatorian Fathers, Publishing Department, St. Nazianz, Wisconsin, and sells for fifty cents. At the end of the text (page 60), preceding the eight-page index, Father Herbst suggests the following additional books for sacristans, "from which many of these helpful hints were culled: (1) *The Sacristan's Manual* by the Rev. Denis G. Murphy, 150 pages in the 1950 edition. (2) *The Sacristan's Handbook* by the Rev. Bernard F. Page, S.J., 170 pages in the 1947 edition. (3) *The Church Edifice and Its Appointments* by the Rt. Rev. Msgr. Harold E. Collins, Ph.D., 296 pages in the 1946 edition. Order through the Newman Press, Westminster, Maryland."

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### OUR CONTRIBUTORS

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## SPECIAL ANNOUNCEMENTS

### SPECIAL ANNOUNCEMENTS

Canisius College offers an Institute on Canon Law for Religious to be held on six week ends during the 1955 summer session. It will be conducted by Reverend Adam C. Ellis, S.J., a member of the editorial board of REVIEW FOR RELIGIOUS. Intended for superiors, masters and mistresses of novices, councilors, bursars, and others charged with some direction of religious communities, the meetings will be held on six successive Friday afternoons at 2:00 to 4:00 P.M., and on Saturday mornings from 9:00 to 11:00 A.M., July 8, 9; 15, 16; 22, 23; 29, 30; August 5, 6; 12, 13. For a detailed list of topics to be treated at the various sessions, as well as for registration and further information write to: Rev. Nicholas J. Sullivan, S.J., Dean, Summer Session, Canisius College, Buffalo 8, N.Y.

The Institute of Spirituality will be held again this summer at the University of Notre Dame, August 3-9. This institute is for sister superiors and novice mistresses. The theme will be "Authority." The lecturers and their topics are: Rev. Paul Philippe, O.P., "The Role of the Sister Superior and Novice Mistress"; Rev. Benjamin R. Fulkerson, S.J., "Authority: Its Acceptance and Rejection"; Rev. Charles Corcoran, C.S.C., "The Exercise of Authority: Its Use and Abuse"; Rev. Romaeus O'Brien, O.Carm., "Papal and Episcopal Authority in Relation to the Religious Community"; Rev. Godfrey Diekmann, O.S.B., "Living with the Church in Prayer and Reading"; Rev. Bernard Mullahy, C.S.C., "Sanctification Through the Vows." The *Proceedings* of the 1953 Institute can still be obtained from the University of Notre Dame Press. The *Proceedings* of the 1954 Institute will be available shortly. For further information write to: Rev. A. Leonard Collins, C.S.C., Director of the Institute of Spirituality, Notre Dame, Indiana.

The Creighton University offers an Institute on Canon Law for Religious, to be conducted by Rev. Francis N. Korth, S.J., July 11-29. Father Korth will also teach a course on Vocational Guidance in the regular summer session, June 13-August 3. Besides these and a variety of other institutes, some courses in the regular summer session of special value to religious will be: Fundamental Theology, by Rev. Lawrence W. Flanagan, S.J.; Theology of the Supernatural Order, by Rev. Leo A. Coressel, S.J.; and The Life of Christ, by Rev. Philip T. Derrig, S.J. For further information write to: Rev. William F. Kelley, S.J., The Creighton University, Omaha 2, Nebraska.

The *Proceedings of the Ninth Annual Convention of The Catholic Theological Society of America* can be obtained for \$3.00 per copy. This volume contains papers and discussions concerning morality and contemporary psychology, the historical development of the dogma of the Immaculate Conception, the assent of faith, moral principles for discerning the obscene, the Ecumenical Movement, infused contemplation as the normal development of the life of grace and virtues. For copies write to: The Secretary, CTSA c/o *The Sign*, Union City, N.J.

## Father Ellis' Golden Jubilee

FATHER ADAM C. ELLIS, the senior editor of this REVIEW, will celebrate his Golden Jubilee as a Jesuit on August 31, 1955, at St. Mary's College, St. Marys, Kansas.

Father Ellis was born in Buffalo, New York, where he attended St. Michael's Parochial School and Canisius High School. On August 31, 1905, he entered the Society of Jesus at St. Stanislaus Novitiate, Cleveland, Ohio. In August, 1908, he was transferred to St. Stanislaus Seminary, Florissant, Missouri, for his second year of juniorate. His years of teaching as a scholastic were spent at Marquette Academy, Milwaukee, Wisconsin, and at Rockhurst Academy, Kansas City, Missouri. He made his philosophical studies at St. Louis University and began his course of theology at the same place. After the second year of theology, he was sent to Spain. There, at Oña, near Burgos, he was ordained to the priesthood on March 10, 1921. He returned to the United States in the summer of 1921 and spent the following school year teaching at St. Ignatius College, Cleveland, and in the juniorate at Florissant. Then followed his tertianship at St. Stanislaus, Cleveland, September, 1922, to June, 1923.

After his tertianship Father Ellis was assigned to special studies in civil and canon law at St. Louis University. The course in canon law was later completed at the Gregorian University, Rome, where he received the doctorate in 1926. He has just completed thirty years of teaching canon law: one year at Mundelein, Illinois; three years at the Pontifical Gregorian University, Rome; and the remaining time at St. Louis University and St. Mary's.

As a canonist, Father Ellis has used his time, energy, and talent largely in favor of religious. He is a Consultor to the Sacred Congregation of Religious, editor of the English edition of Father Creusen's *Religious Men and Women in the Code*, and co-author with Father T. L. Bouscaren, S.J., of *Canon Law: A Text and Commentary*. Co-founder of this REVIEW, he has not only contributed numerous articles but has also answered most of the questions.

Father Ellis is spending the summer at Canisius College, Buffalo; but he will return to St. Mary's to celebrate his Jubilee with a classmate, Father Michael J. Gruenthaner, S.J. His fellow editors wish him God's choicest blessings; and we are sure our readers join us in this.

# To Religious Men

Pope Pius XII

[EDITORS' NOTE: This address was given to the Delegates of the General Congress of Religious Orders, Congregations, Societies, and Secular Institutes, in Rome, December 8, 1950. We publish it now because we have had many requests about it and because we think it should be available to the REVIEW. The English translation was made by Father S. F. McNamee, S.J., and other members of the Maryland Province of the Society of Jesus.]

**T**O the Delegates of the General Congress of Religious Orders, Congregations, Societies, and Secular Institutes, Rome, 8 December, 1950.

1. The Holy Year, through no merit of Ours, but through the favor of God's mercy, has proved more bountiful in blessings than the foresight of men had anticipated. In the eventful cycle of its notable achievements, it has manifested the strong faith and richly abundant life of the Church of Christ, our Mother. Your Congress rightly takes its place among the more significantly important events, and over them your fraternal gathering reflects its own characteristic lustre. To you now We wish to address Our words of affectionate greeting.

2. The annals of church history record no meeting similar to this. Here, for the first time, religious organizations, whose members have selected as the goal of their lives the attainment of consummate evangelical perfection, have assembled in large numbers over a period of several days to discuss and weigh the problems of their common interest.

3. It was Our judgment that the circumstances of the times made it altogether necessary to do so. For the changed conditions of the world which the Church must encounter, certain points of doctrine touching upon the status and condition of moral perfection, not to mention the pressing needs of the apostolic work which you have so widely and so generously undertaken, all these have called you to devote yourselves to this systematic study and discussion.

4. Your work is at its close. It was energized by careful discussions; it has been prolific in proposals; and it will be no less fruitful, We hope, in perfecting the virtues which will realize your projects. With the resolute cooperation of your wills, the grace of God will enkindle those virtues, the grace, that is, which your prayers and religious acts of self-denial, more especially, because of their burning devotion, those of your sisters in Christ, have already invoked upon this present undertaking.

5. You have requested the fatherly blessing of the Vicar of

Christ as a pledge of divine guidance and assistance so that your Congress might be fittingly completed and terminated. But before imparting that blessing to you, We think it proper to present to you orally certain thoughts on the religious life which call for an explanation and which, once explained, may serve hereafter as a norm to direct your thoughts and actions.

## I

6. First of all, it will be useful for Us to indicate briefly the place held in the Church by the religious orders and congregations. You are, of course, aware that our Redeemer founded a Church endowed with an hierarchical organization. For between the apostles and their successors, with whom must also be grouped their assistants in the ministry, and the ordinary faithful He drew a definite line of demarcation; and by the union of these two elements the structure of the kingdom of God on earth stands firm. Consequently, the distinction between the clergy and the laity is fixed by divine law (cf. can. 107). Interposed between these two grades is the religious state which deriving its origin from the Church has its existence and strength from its intimate connection with the end of the Church herself, which is to lead men to the attainment of holiness. Though every Christian should scale these sacred heights under the guidance of the Church, nevertheless the religious moves towards them along a path that is peculiarly his own and by means that are of a more exalted nature.

7. Moreover, the religious state is not restricted to either of the two groups which exist in the Church by divine right, since both clerics and lay persons alike can become religious; and, on the other hand, the clerical dignity lies open to religious and those who are not religious. One would therefore be mistaken in appraising the value of the foundations which Christ laid in building His Church if he should judge that the peculiar form of the secular clerical life as such was established and sanctioned by our divine Redeemer, and that the peculiar form of the regular clerical life, though it is to be considered good and worthy of approbation in itself, is still secondary and auxiliary in nature, since it is not derived from Christ. Wherefore, if we keep before our eyes the order established by Christ, neither of the two special forms of clerical life holds a prerogative of divine right, since that law singles out neither form, nor gives to either precedence over the other. What then the difference is between these two forms, what their mutual relations are, what special task

in working out the salvation of mankind has been assigned to each, all these details Christ left to be decided according to the needs and conditions of succeeding ages; or, rather, to express Our mind more exactly, He left them to the definitive decisions of the Church herself.

8. Undoubtedly it is according to the divine law that every priest, be he secular or regular, should fulfill his ministry in such a way as to be a subordinate assistant to his bishop. This has always been the customary practice in the Church, and the prescriptions in the Code of Canon Law which deal with the members of religious societies as pastors and local ordinaries make this clear (can. 626-31; 454, ¶ 5). And it often happens in missionary territories that all the clergy, even including the bishop, belong to the regular militia of the Church. Let no one think this is an extraordinary or abnormal state of affairs to be regarded as only a temporary arrangement, and that the administration should be handed over to the secular clergy as soon as possible.

9. Again, the exemption of religious orders is not contrary to the principles of the constitution given to the Church by God, nor does it in any way contradict the law that a priest owes obedience to his bishop. For, according to canon law, exempt religious are subject to the authority of the local bishop so far as the administration of the episcopal office and the well-regulated care of souls require. But, even putting aside this consideration, in the discussions of the past few decades concerning the question of exemption, perhaps too little attention has been paid to the fact that exempt religious even by the prescriptions of canon law are always and everywhere subject to the authority of the Roman Pontiff as their supreme moderator, and that they owe obedience to him precisely in virtue of their religious vow of obedience (can. 499, ¶ 1). Indeed the Supreme Pontiff possesses ordinary and immediate jurisdiction over each and every diocese and over the individual faithful just as he does over the universal Church. It is therefore clear that the primary law of God whereby the clergy and the laity are subject to the rule of the Bishop is more than sufficiently observed as regards exempt religious, as it is no less clear that both branches of the clergy by reason of their parallel services conform to the will and precept of Christ.

## II

10. There is another question connected with what has so far been said which We wish to explain and clarify. It concerns the way in which the cleric and the religious should strive for their due

moral perfection.

11. It is a distortion of the truth to say that the clerical state as such and as divinely established demands either by its very nature or by some postulate of that nature that the evangelical counsels be observed by its members, and that for this very reason it must be called a state of achieving evangelical perfection. A cleric therefore is not bound by the divine law to observe the evangelical counsels of poverty, chastity, and obedience; above all he is not bound in the same way or for the same reason as the one for whom such obligation arises from vows publicly pronounced upon entering the religious life. This does not however prevent the cleric from assuming these bonds privately and of his own accord. So, too, the fact that the priests of the Latin rite are bound to observe holy celibacy does not remove or lessen the distinction between the clerical and the religious states. Moreover, a member of the regular clergy professes the state and condition of evangelical perfection not inasmuch as he is a cleric, but inasmuch as he is a religious.

12. And though we have declared in Our Apostolic Constitution *Provida Mater Ecclesia* that the form of life followed by the secular institutes is to be considered as a state of evangelical perfection and recognized as such by the common law of the Church, since their members are in some way bound to the observance of the evangelical counsels, still this in no way contradicts what We have just affirmed. Assuredly there is no reason preventing clerics from joining together in secular institutes so that by their choice of this manner of life they may strive for the attainment of religious perfection; but in that case they are in a state of acquiring perfection not inasmuch as they are clerics, but inasmuch as they are members of a secular institute. After all, such an institute adopts, in the way of life it proposes to follow, the evangelical counsels which are proper to the religious state and are there realized in their highest perfection; but the institute so achieves that end that it is not dependent on the traditional pattern of the religious state but stands by itself in an external form of life which bears no necessary relation to the perfection just mentioned.

### III

13. We think it timely now to touch upon some of the reasons which the religious state holds out to men as motives for embracing it.

14. There are some who assert that the religious state by its

nature and purpose, even though meriting approval, is nothing but a safe refuge offered to the fearful and timid who have not the strength to stand up to the dangers of life's storms, and, lacking the knowledge, or perhaps the will, to face difficulties, are led by their indolence to bid farewell to the world and fly to the haven of cloistered peace. Wherefore we must inspire self-confidence and reliance on God's grace in those who seek such idle tranquility, so that they may overcome these traits of character and attain the courage to face the struggles of common life. Is this indeed true?

15. It is not Our purpose here to evaluate the various motives inducing individuals to betake themselves to the religious life. We do wish however to indicate the principal and indeed the valid reason that should induce one to enter the protected enclosure of the cloister. And it is certainly different from that distorted opinion stated above, which, if taken as a whole, is both untrue and unjust. For not otherwise than the resolution to enter the priesthood, the resolve to embrace the religious state, together with a firm constancy in executing it, demands greatness of soul and an ardent zeal for self-consecration. The history of the Church in its record of the glorious achievements of the saints in heaven and of the religious institutes on earth, in its account of successful missionary enterprises, in its sketching of the Church's ascetical teaching, no less than experience itself, indicates more clearly than the light of day that men and women of indomitable and whole-souled courage have flourished in the religious state as well as in the world. Again, do those religious men and women who so strenuously exert themselves to spread the kingdom of the gospel, who tend the sick, train the young, and toil in the classrooms, shun the society of their fellow men and shut them out from their love? Are not very many of them, no less than the secular priesthood and their lay helpers, fighting in the very front ranks of the battle for the Church's cause?

16. Here We cannot refrain from directing Our attention to another matter which completely denies the false assertion mentioned previously. If the number of candidates wishing to enter the enclosed garden of the religious life is diminishing, especially among young women, the reason very frequently is that they find it too difficult to divest themselves of their own judgment and surrender their freedom of action, as the very nature of the vow of obedience demands. Indeed some praise as the real peak of moral perfection, not the surrender of liberty for the love of Christ, but the curbing of such surrender. The norm therefore to be preferred in the formation



of a just and holy person would seem to be this: restrict liberty only where necessary; otherwise, give liberty free rein as far as possible.

17. We transmit the question whether this new foundation on which some are trying to erect the edifice of sanctity will be as effective and as solid in supporting and augmenting the apostolic work of the Church as was the one which through fifteen hundred years has been provided by that ancient rule of obedience undertaken for the love of Christ. What is now of supreme importance is to examine this proposal thoroughly, to disclose what lies concealed beneath the surface. This opinion, if carefully considered, not only fails to appreciate the nature of the evangelical counsel, but it somehow twists it to a meaning in accord with its theory. No one is obliged to choose for himself the counsel of perfect obedience, which essentially is a rule of life whereby one surrenders the control of his own will; no one, We repeat, be it an individual or a group. They can if they wish conform their conduct to this new rule. But words must be understood and accepted according to their obvious meaning; and, if this norm is compared with the vow of obedience, it surely does not possess the same supreme value; nor is it an adequate expression of the wonderful example recorded in Holy Scripture: "He humbled Himself becoming obedient unto death" (Phil. 1:8).

18. He therefore is deceived himself and deceives others who, forgetting the propensities of the soul and the inspiration of divine grace, offers as a guide to one seeking advice about entering the religious state only that new norm. Hence, if it is clear that the voice of God is calling someone to the heights of evangelical perfection, without any hesitation he should be invited for the attainment of this lofty purpose to offer freely the sacrifice of his liberty as the vow of obedience demands, that vow, We proclaim, which the Church through so many centuries has weighed, has put to the test, has properly delineated, and has approved. Let no one against his will be compelled to this self-consecration; but, if he does will it, let no one counsel him against it; above all, let no one hold him back.

#### IV

19. But enough on this point. At the moment, We wish to speak on external works and the interior life. Hardly any question of grave importance for the life of regulars, or for the religious life in general, has been treated at greater length. Nevertheless We wish to present Our own judgment on this matter.

20. It was not mere chance that brought about in our day the

rise and elaboration of the philosophy known as existentialism. The men of our time, when confronted by events which bring up difficult metaphysical and religious problems to be solved, gladly, without a thought of higher principles, persuade themselves that it is enough to act as the exigencies of the moment demand. But the man who professes our holy faith refuses to follow such principles and to make each passing moment of time his whole concern, hurling himself head-long into the stream of life. He knows that the "things that appear not" (Heb. 11:1) are to be considered of supreme worth, are pre-eminently true, and so enduring in the future as to last forever. Yet—be it said with sorrow—though warnings and exhortations have not been lacking, even some ecclesiastics, not excepting religious, have been deeply infected by this contagion; and, while not denying a reality that transcends the senses and the whole natural order, they esteem it of little importance.

21. Has this grave and dangerous crisis been overcome? Thanks be to God, We may hope that it has. Certain things which We have Ourselves witnessed, and which events have made known to Us, offer this assurance.

22. The most active zeal can be closely allied with the quest for the riches of the interior life. Two stars that shine in the firmament of the religious life, St. Francis Xavier and St. Teresa of Jesus, are brilliant proofs of this.

23. An eager external activity and the cultivation of the interior life demand more than a bond of fellowship; as far at least as evaluation and willed effort are concerned, they demand that they should march along together step by step. With the growth of devotion to exterior works therefore, let there shine forth a corresponding increase in faith, in the life of prayer, in zealous consecration of self and talents to God, in spotless purity of conscience, in obedience, in patient endurance of hardship, and in active charity tirelessly expending for God and one's neighbor.

24. This is true not only of the individual religious, who really is such in heart as well as in habit, but it is also the reason why communities as a whole are solidly founded in the sight of God and men, and are deserving of the most generous praise. The Church insistently demands of you that your external works correspond to your interior life, and that these two maintain a constant balance. Do you not, both clerical and lay religious, profess that you have embraced the state of evangelical perfection? If so, bring forth the

fruits proper to your state, so that the Mystical Body of Christ, which is the Church, may draw ever-increasing vitality from your strength and fervor. This is the very reason why religious orders totally dedicated to the contemplative life are in their own way necessary to the Church, since they are for her a perpetual ornament and a copious source of heavenly graces.

25. You know, of course, that it has often been remarked that charity to the neighbor is gradually losing its religious character and is becoming secularized. But an honorable and kind treatment of others that has no foundation in faith, and springs from some other source, is not charity; nor may it be called Catholic. Charity possesses a dignity, an inspiration, and a strength that is lacking in mere philanthropy however endowed with wealth and other resources. Thus, if We compare our Catholic sisters who nurse the sick with some others who perform this same task out of mere humanitarianism or for pay, We discover in them something entirely different and of higher value. They may at times be inferior to others in technical advantages, and We take this occasion to urge them not only to keep abreast of others in this matter but even to surpass them. But where our religious women, deeply imbued with the vital spirit of their institutes and daily prepared for the love of Christ to lay down their lives for the sick, perform their labors, a different atmosphere prevails, in which virtue works wonders which technical aids and medical skill alone are powerless to accomplish.

26. Therefore let those religious orders and congregations that devote themselves to the active life keep ever before their eyes and inwardly cherish all that stamps their souls with the lineaments of holiness and nourishes the fire of the Holy Spirit in the depth of their pure souls.

## V

27. Dearly Beloved, We wish also to refer briefly to the efforts of religious institutes to adapt themselves to our changed times, and to join the new and the old in harmonious union.

28. When young people hear the statements: "We must keep up to date" and "Our efforts must be commensurate with the times," they are fired with an extraordinary ardor of soul; and, if they are serving under the standard of the religious militia, they keenly desire to direct the efforts of their future religious undertakings according to this principle. And, to a certain extent, this is proper. For it often has happened that the founding fathers of religious insti-

tutes conceived new projects in order to meet the challenge which newly emerging needs were urgently presenting to the Church and her works; and in this way they harmonized their enterprises with their age. Hence, if you wish to walk in the footsteps of your predecessors, act as they acted. Examine thoroughly the beliefs, convictions, and conduct of your own contemporaries; and, if you discover in them elements that are good and proper, make these worthwhile features your own; otherwise you will never be able to enlighten, assist, sustain, and guide the men of your own time.

29. However, the Church possesses a patrimony preserved intact from her earliest origin, which is unchanged in the course of ages, and which is in perfect accord with the needs and the aspirations of the human race. The Catholic faith is the most important part of this patrimony, and in the encyclical letter *Humani Generis* We recently defended it from new errors. Preserve most diligently this faith undefiled by any blemish: hold firmly to the conviction that it contains within itself exceedingly powerful forces that can mold any age.

30. A part of this patrimony is the good pursued in the state of perfection; and this you must seek with the utmost zeal, so that by the use of its methods and resources you may become holy yourselves, and either directly or indirectly make your neighbors also holy. In this manner they, sharing ever more richly in divine grace, may live a holy life and die a holy death. Another factor in this patrimony is the lofty and sublime truth that self-denial for the love of Christ must be considered the only path to perfection. This truth the changing times can never change.

31. There are, however, circumstances, and not a few, when you can and ought to accommodate yourselves to the temper and the needs of men and the age. Indeed to a great extent this has actually been done, and now the task is being completely and perfectly accomplished by our combined counsels and plans. As may be seen from the variety of your undertakings both as individuals and as institutes, you have already initiated many adjustments in schools, in the training of youth, in the alleviation of human misery, and in the cultivation and promotion of learning. Hence it must be admitted, and Our affirmation admits of no denial, that a vast amount of energy is even now being expended to meet the altered conditions of our era with new and effective resources.

32. Nevertheless, in striving to adapt yourselves to the exigencies of the present, it is, in Our judgment, of paramount con-

cern that you shrewdly investigate what spiritual forces lie latent in your contemporaries, by what secret desires they are motivated, and what the true picture is of their souls. We do not of course mean the picture that manifests their detestable and censurable qualities and expresses the tumult of passion and the corruption of vice. But in men as men, and most of all as Christians, though entangled in error and sin, there is not a little good and even a desire for greater good. You must encourage these good impulses and foster these aspirations, being always careful however not to accept from the world what keeps it wretched and evil, but rather to infuse into the world what is good and holy in yourselves, and in harmony with these salutary longings. Being solicitous therefore for that feeble good in the hearts of others, furbish and develop it, molding from its grains of gold precious vessels and gathering its rivulets into mighty streams.

33. Some think, and perhaps rightly, that three marks are characteristic of our age: amplitude in thought and discussion, unification of plan, and organization and speed in execution. Are not these three notes also distinctive marks of the Gospel? Are they not characteristic of those who profess the Catholic faith and live according to its principles? What greater amplitude of vision can be opened to our minds than that offered in the words of the Apostle: "All things are yours and you are Christ's and Christ is God's" (I Cor. 3:25)? What closer unity in understanding and love than the simplicity and the unity declared to you in the Sacred Scripture: "God, all in all" (I Cor. 15:26) and "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind and with thy whole strength . . . Thou shalt love thy neighbor as thyself" (Mk. 12:28-34)?

34. To enable us to be swift and spirited and unhampered by the recollection of perishable things, we are admonished: "No man putting his hand to the plow and looking back is fit for the Kingdom of God" (Lk. 9:62). And if you wish to behold models of virtue in whom these three laudable qualities shine forth, recall to your minds the Apostle Paul and all those who have been engaged in wondrous exploits worthy of an immortal remembrance.

35. Moreover, the ideals which light your way to contemplation and action, as well as the goal of the Church's other children, both priests and laity, are the achievement of Christian perfection and the salvation of the human race. For your part, you have at hand the most effective aids, namely, the evangelical counsels through

the profession of your vows of religion, and through these by unremitting warfare you can overcome the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life (cf. I Jo. 2:16), and thus become ever holier and efficient servants of God for the salvation of mankind. Direct your thoughts and your actions to reach these lofty heights, "so that being rooted and grounded in love" (Eph. 3:17), steadfast in the power of faith and rich in humility, you may lose no opportunity to lead men, your brothers, to their Creator and Redeemer, as stray sheep returning to their Shepherd.

36. Faithful and true to your duty of good example, see to it that your conduct harmonizes with the name you bear, and that your whole manner of life conforms to your profession. According to the words of the Apostle of the Gentiles: "Careful to preserve the unity of the Spirit in the bond of peace" (Eph. 4:3), let peace reign within you and among you, among members of the same institute and among members of the same community, and with those of other institutes, between you and all who labor with you and with whom you labor to win men for Christ. Put far from you discords and disagreements which weaken and cripple undertakings begun with the highest hopes. The Church, as a field for apostolic endeavor, is spread out all over the world; and an opportunity for toil and sweat is open to all.

37. If the faith of religious is strengthened by the example of a life whose pattern is unyielding observance of the vows, if the priest regards nothing as hard or irksome in his quest for the salvation of souls, then the expression of the Apostle when referring to the word of God will also be true of them today, "living . . . and efficient and keener than any two-edged sword" (Heb. 4:13). We recently warned the faithful that in these calamitous days, when the misfortune and grievous want of many is in sharp contrast to the immoderate luxury of others, they should be willing to live temperately and to be generous to their neighbors oppressed by poverty. Come then, excel all others by your example in this insistent work of Christian perfection, justice, and charity; and thus lead them to imitate Christ.

38. Finally, with a great hope that the efficacious grace of our Lord Jesus Christ may bring forth from your Congress benefits of enduring value, and as a pledge of our abiding love, We affectionately bestow upon all here present and upon religious communities everywhere in the world the Apostolic Benediction.

## Mother St. Bernard, Helper of the Holy Souls

Sister Mary Cassilda

**T**AKE the Blessed Sacrament, Mother! Keep Jesus with you!" Startling words from a priest to a humble religious woman! Yet, on the night of fire and consternation following the San Francisco earthquake of 1906, the most unexpected became reality; and Mother St. Bernard could not doubt that this most redoubtable commission was for her. For to *her* was held out the veiled ciborium Father Casey had just removed from the tabernacle. To her care was being confided in the terrors of that night the most precious of treasures, to be conveyed to a place of safety. Our Lord clearly willed to accompany and protect the bewildered superior and her little community in their wearying flight. They were in search of shelter from the advancing flames, laden with what they could save from their abandoned convent.

Mother St. Bernard helps us to visualize the scene. "In the presence of Jesus thus abased, entrusting Himself to me, tears filled my eyes," she writes; "I carried Him close to my heart, with a few of the community as escort, while the others saw to the transportation of our belongings. Walking along the crowded streets, we prayed. I adored Christ hidden in my arms. When for a moment I lost sight of the others, my heart cried out in fear to my Lord, and there they were with us once more!" *He* assured them a safe arrival at the Church of St. John. Our Lord was then replaced in the tabernacle and the Helpers spent the rest of the night in the basement of the church. This cross marking their recent foundation was destined in the designs of God's providence to be the starting point of great development for the San Francisco house. The Helpers devoted themselves amongst the homeless and destitute in the camps immediately organized; and, when, in the influenza epidemic of 1918, they showed themselves not only ready, but eager to nurse the plague-stricken, their place was forever fixed in the warm hearts of the West, from their archbishop down.

But who was this religious selected by God for so signal an honor, and how had His providence conducted her thither from the quiet ancestral domain of her parents in sunny France?

She was Marie Antoinette de Chergé and was born not far from



Poitiers, France, in 1850. There had been time since 1356 for the roar of battle to die away; but the spirit of chivalrous France lived on in the line of Chergés, priding themselves on their loyalty to their traditions and their faith. Her father, Charles de Chergé, eminent lawyer, archeologist, and writer of his time, was deeply Catholic and an admirable father. A prayer he composed for his sons has come down to us written in fine French verse. "In Thy goodness, Lord, keep them ever faithful to their family motto; 'Straight on in the path of honor.'" The mother of Marie Antoinette was a pious, deeply affectionate woman, remarkable for distinguished gifts and devotedness in her home.

The future Mother St. Bernard's character, ardent in the pursuit of holiness and dauntless in her zeal for the glory of God, can be easily discerned in her noble parents. She was a lovable, gentle child, fond of the games of her age, but already drawn by grace to the "greater things" of the saints. At the age of five, the farewell visit of a Jesuit leaving for the missions in China, and his blessing bestowed on her, left in her soul a grace which, she believed, developed later into her immense desire to be a missionary herself. He had baptized her, child though she was, with the astonishing title of "Mother Abbess"; and it was spontaneously adopted. But her graces ran deeper than this. She found herself gradually drawn toward an absorbing love of God. As her own words tell us, "A mysterious recollection would steal over all my faculties, without my understanding what it was. I thought that everyone experienced the same, especially on First Communion day. I would withdraw to pray. I would have wished to be always alone to enjoy our Lord's presence. He seemed near to me in a way quite different from anything faith or the imagination can produce; it was as if with my eyes closed I was sure someone was near me. Gradually I could think only of Him."

Marie Antoinette had need of a great interior strength, for naturally—and perhaps because of her interior favors—she was painfully timid, and frequently troubled with scrupulosity. Near her there was no one to help her. "I begged Our Lady," she wrote, "to send me someone to guide me in God's Name." Our Lady answered her child by first enabling her to find in the family library the *Spiritual Exercises of St. Ignatius*. By these a clear and solid Christian philosophy of life laid in her soul a foundation and support for further graces. Then, in the person of an old friend of the family, Father Rabeau, S.J., she found the "someone" she had asked for as guide.

He directed her also in her works of charity, visiting the poor and catechising the children of the neighborhood. Finally, seeing that her attractions were leading her toward the religious life, as lived by the Helpers of the Holy Souls, he put her in contact with the mother general. Marie Antoinette found in these religious the fulfillment of all her desires of perfection and apostolate—even of the missions in China. They lived the deep, interior life of Ignatian spirituality that she had learned to appreciate; they were zealous for souls, *all* souls, even those in purgatory, whom they assisted by their works of charity toward the living. Among them a warm family spirit sustained and cheered their apostolate.

But it was only at the age of thirty that she was able to overcome a too-loving opposition and break away from her dearly loved family. She entered the novitiate in the old Premonstratensian Abbey of Blanchelande, where the souvenirs of the former holy monks spurred on the young to fervor.

The Society of the Helpers of the Holy Souls had been founded only in 1856 by Eugénie Smet, of Lille, France. She was born in 1825 of a fine family. The lively faith and enterprising spirit of the brave Normans was her inheritance. From early childhood she had been drawn towards the suffering souls in purgatory; and unaccountably so, for no death had marred the joy of her happy home surroundings. Her education at the Sacred Heart of Lille left its imprint on her; she determined to consecrate her life to God. Purgatory was calling her, and the thought of it was stimulating her to constant sacrifice and devotedness. As a young girl, in her works of charity, she would leave gifts at the door of the poor or the sick with the written appeal, "Say a prayer for the Souls in Purgatory." Along with her solicitude for these Holy Souls, there was growing in Eugénie a childlike and ardent devotion to Divine Providence. "He gives me everything," she ended by saying, "I will give *Him* these souls He wants, and cannot have: I will be God's Providence!" This noble ideal awoke in her all her abilities for practical social work. Soon she was forming an Association of Prayer—others besides herself must be God's providence—and, thanks to good organizing, she had thousands working for purgatory in many dioceses of France. For these Holy Souls she was even ready to tear herself away from her loved home and go to Paris, as she had been invited, to found an order for their deliverance. The saintly Curé of Ars, her counsellor at this difficult time, qualified her project as "a thought of love from the Heart of Jesus." When he heard later

that the rules of St. Ignatius had been granted to her struggling group, he exclaimed, "The poor little ones, they are saved!" Yes, through the dire poverty of their beginnings, the disappointments, and anxious searchings inherent in such an enterprise, God was revealing to Eugénie (now Mother Mary of Providence) His plan for her work of aiding purgatory. Prayer there would be—and of the deepest!—with expiation in the form of charity toward the living as the most effective means of helping the dead! The Helpers would give themselves to spiritual and corporal works of mercy, according to the needs of the country in which they would live, under the direction of the Church. A call to visit a poor woman sick in the neighborhood indicated their most precious means of expiation: care of the sick poor. Other works followed from this: instruction of converts, catechism in parishes, preparing belated baptisms, First Communions, confirmations, arranging for the validation of marriages, etc. Guilds were soon formed to meet at the Helpers' convent; and, as they became known, cases of all kinds were sent them by priests. The Helpers were launched to succor not only the Holy Souls, but all needy, helpless or hopeless ones, by personalized social service. Their works were to be gratuitous.

Into the fervor of the early years of the order, Marie Antoinette de Chergé plunged with her ardent desire for sacrifice, fruit of her special graces. There they were—all the sacrifices she wished for, and more besides! She had to learn during her novitiate to leave behind her, at the word of obedience, all fears or hesitations, as well as her frequent interior disturbances, and go straight forward, still honoring the family motto. Her mistress of novices discovered—eventually, shall we say?—qualities of a great apostle glowing under her timid exterior. The occasion appeared in an unexpected call on Sister St. Bernard to replace another novice for a catechism lesson to the parish children. The novice companion, who assisted at the course, could not get home soon enough to relate to the mother mistress what she "had seen and heard"; a fire of zeal had burst forth in Sister St. Bernard's clear exposition of doctrine, enflaming both children—and novice. At the following lesson to the same group, it was the mistress of novices—present to verify the marvel—who was herself enflamed.

Soon after her vows Mother St. Bernard was named superior of the Helpers' Convent at Montmartre, Paris, built beside the site of the chapel where St. Ignatius and his companions had pronounced their first vows. In this populous and ignorant quarter of the city,

Mother St. Bernard's zeal found full scope for its activity; a transformation in the neighborhood was achieved. But the mother general trembled at the price being paid. In a letter to Mother St. Bernard at this time, she wrote, "Dear daughter, it is the lack of care of your health and the ardor with which you undertake more than you can do, that makes you ill. You are to obey implicitly the mother infirmarian; otherwise you will have *me* dying of anxiety." Several years of very successful apostolate here and at Liege put the finishing touches to Mother St. Bernard's preparation for a more distant field of action. She was called to head a group of Helpers for the first American foundation early in 1892. New York had been chosen. In her journal Mother St. Bernard wrote: "On learning the Divine Will I felt both joy and sorrow in my soul. This first step towards the missions rejoiced me, but I was broken by the thought of the sacrifices awaiting me. Lord Jesus, I give you all that I hold dearest!"

On the pier at New York on a bright May morning, the newcomers were welcomed by two friends, chosen, it seems, by divine providence to further this latest enterprise of the Helpers. Miss Adèle Le Brun and Miss Anne Cronise represented a group of Catholic ladies who were eager to have the Helpers extend their work to the United States. They had behind them Father John Prendergast, S.J., and Father Robert Pardow, S.J., who, on visits to Europe, had learned to appreciate the practical character of this new congregation and had urged widely among their friends that an invitation be sent to the mother general to found a house in New York. This appeal had been made, and fell in happily with the Helpers' rule which sends them to any part of the world where there is hope of God's *greater* service by procuring more efficaciously the relief and deliverance of the souls in purgatory. Archbishop Corrigan's blessing and hearty cooperation had been assured. And so at last Miss Le Brun, as the chronicle tells us, "is receiving us as long-desired and much-loved sisters, even weeping for joy." She conducted them to the small house prepared for them on Seventh Avenue near Twenty-third Street where other friends welcomed them no less warmly. A letter to the mother house remarks on the delicate attentions of their kind reception. "... even a lamp was burning before a picture of Our Lady of Providence, Queen of Purgatory; there were flowers, and holy water! and all was provided for the first meals of our little Community. I could never express to you fittingly the affectionate interest which dear Miss Le Brun and her

family have shown us. Gratitude fills all hearts."

For newcomers, surprises were to be expected. "Think of it!" one wrote back to France, "the first to call on us after our arrival was a colored gentleman, a charming individual! He showed us how to make the kitchen fire." Through their refectory window catalogues, advertisements, etc., were flung at almost every meal. On their way across the East River, the ferryman would take no fare. Material help in varied forms came at their prayer through the "visible Providence" of benefactors—it might be "bread," or "coal," or "a desk for Mother Superior's room." At last they ended by crying out in return, "Good St. Joseph, you spoil your children!"

On June 13, the first Mass was said by Father Wucher, provincial of the Fathers of Mercy. Devoted friends had surpassed themselves in their zeal for the Lord's glory that the tiny chapel might be adequately fitted out in time. During Mass, it was with tears of emotion and gratitude that all present welcomed our Lord. The Helpers were ready now to do their humble part of constructive work in the service of the Church in the archdiocese of New York, discounting such handicaps as the unaccustomed heat, the language (a problem to some), and the "caresses of holy poverty." To this day they feel how much they owe to the encouragement of the clergy and the generous help of their friends. From these sources they drew, in great part, the confidence with which they began and the success they later achieved.

Only two days did they wait for their first sick call. It was an old Alsatian woman confided to them by their chaplain. She was to receive Holy Communion on the Feast of the Sacred Heart, and they were asked to prepare her room. The home was in reality an old shack set up in a small, damp yard. The sick woman was stretched on a low bed—in the midst of discomfort and disorder—and welcomed as angels from heaven the "Sisters" who offered to "lend a hand" for house cleaning and to be "sacristans" for the welcome of the adored Visitor of the morrow. Some sheets, heretofore unknown in the home, brought a little material comfort; while a new bedspread, some clean towels, and a simple altar adorned with candles and flowers added a note of cheerfulness and hope. "You will come back again, Sisters, won't you?" asked the sick woman after the ceremony. A hearty "As long as you need us" was her reassurance. Cases of even greater poverty and need were soon discovered.

A Helper writing to her mother general makes light of the diffi-

culties encountered. "What a pity we can't make more often excursions such as we did lately on our rounds! Our visit to Mrs. X ended, we were preparing to climb down the stairs to go next door, but Mrs. X directs us, 'Just go by the roof, Sisters!' And so we did, and continued down the block by the same route! I wonder how we shall fare this week—the roofs are deep in snow."

Father Schleuter, S.J., chaplain of Blackwell's Island, sent the Helpers a call for help in his work there. In the Hospital and Home for Colored Incurables, they began their visits of cheering and instructing, which they continue to this day. Other hospitals have since been added.

Their first case among the colored was the subject of another letter of triumph to Paris. Love for the least of Christ's little ones drew the Helpers to these—so destitute of all in those days. And they realized they were loved by the "new Sisters." Hearts opened at their approach, and soon we read of the baptism of nine little Negro children under five years, along with a good woman whom human respect did not deter from "joining up." They all had been collected in the same street, one which resembled nothing so much as a camp of outcasts. In one home three children slept on a heap of rags as a bed; no furniture at all was to be seen; the father, doubtless as head of the family, had the honor of a seat on the window sill. We may easily surmise what an amount of ingenuity and activity was needed to produce the ten neophytes washed and properly dressed for baptism.

These souls and others discovered in the Helpers' visiting needed further attention and spiritual development. Guilds at the convent were formed for different groups, and the prompt and numerous attendance at meetings showed they were appreciated. The "colored ladies" of Friday evenings could hardly be persuaded to go home when the time came. "You tell us such beautiful things, Sister, that we would want to stay all night. No one ever before talked to us like that." Indeed, the impression of the Helpers was something akin to astonishment as they found they could speak everywhere of religion without fear of indiscretion. Souls seemed to expect the mention of the name of God and an invitation to draw nearer to Him; indeed, they seemed even to long for it.

A glimpse of activities on their first Christmas day in New York might give an idea of what progress was being made: (1) several First Communions at the midnight Masses (friends who had been invited to assist had hastened to fill the chapel); (2) a reception of

sodalists of our Lady scheduled for a later hour in the morning; and (3) one for tiny tots (boys and girls) in the afternoon—the last ended with a “party” for all concerned. The bell for Office at last put an end to the prolonged rejoicings, and also to the ceaseless smiling and entertaining of the hostesses.

Instruction of converts was another item of Helper apostolate. The first soul to be thus tended was a young girl who called and presented to Mother St. Bernard a note of introduction from Father Van Rensselaer, S.J., of St. Francis Xavier's. Another case was that pointed out to us by a Jesuit with the information, “Protestant woman ill; her little granddaughter to be brought up Catholic.” A little later the priest asked news of his patient. “She is learning her catechism with much fervor, Father,” was the reply. “The child, you mean?” “No, the grandmother.” “You are joking, Sister! That can't be! There is nothing to be done with that woman . . . she is a bigoted Protestant.” “I can assure you, Father, she is well on the way to conversion; and it wasn't difficult, either.”

The Helpers' constructive efforts were tending not only to relieve misery but to promote development socially and spiritually. First of all, their guilds for young girls and women carried in their programs cultural help fitted to the abilities of their members; sewing, languages, singing under able direction were attractions much appreciated; those displaying talent for music were assisted and encouraged. A primitive lay apostolate was started among the most fervent members; they were to “bring others,” “notify of cases,” etc. Italian groups also (of both men and women) received particular attention; soon their Lenten missions were bringing the retreat master immense consolation by the great number of returns to God. As the chapel was filled to capacity, the Helper in charge would give as direction to her more fervent members, “Don't come tonight; leave your place for that one who needs it more.”

The formation of the Lady Associates also was a work towards which Mother St. Bernard's far-sighted zeal turned most prayerfully. Favored by God as she was, she seemed to have only to evolve a project in order to draw God's blessing down upon it. Her power was her trust in the “fluidity” of her apostolic vocation—its perfect adaptability to the mentality and needs of America—and in this trust she went straight on. The group of Lady Associates, in the idea of the foundress, Mother Mary of Providence, was called to share closely in the Helpers' prayers and apostolic labors, sharing thus in their merits for purgatory. From these élite were to come



the indispensable contributions towards the Helpers' upkeep and works, cooperation in organizing parties or outings for other groups, companions for the sisters in their visits to the sick, the poor, or the hospitals. Indeed, it was no small consolation for Mother St. Bernard to see certain ones arm themselves with sick-case kit and contribute humble personal service. They had monthly conferences by the best-known speakers among the clergy, and a three-day retreat in Lent. By November, 1894, twenty-seven ladies had already made their promises of prayer and work for the Holy Souls and had received their silver crucifix. Mother St. Bernard on this occasion stressed their "joy on being received as our Associates, their happiness in the bond of closer union it established with the Helpers."

For these souls Mother St. Bernard stood out as an inspiration and a subject of veneration. One of the first group, who is still living and still a devoted Associate, loves to recall the thrilling impression of reverence they experienced when they stood in her presence. They could not but feel that in the depths of those gentle, smiling eyes was a Presence, whose radiance awed and won them. A proof of their esteem for her is found in a life-sized marble statue of the Sacred Heart erected in memory of her in the convent garden at Eighty-sixth Street. The uplifted eyes and arms of Christ exemplify well her spirit: "That they may know Thee, the one true God, and Jesus Christ Whom Thou hast sent!"

Mother St. Bernard, then, was the life of these varied projects. The generous response of New York Catholics to her zeal was the more and more numerous attendance at convent meetings. By 1894 the house could no longer contain them. The house itself, moreover, was becoming unsafe; quarters must be found elsewhere. This amidst general protestations; "our poor clients were for having the Archbishop *oblige* us to stay!" A site on East Eighty-sixth Street, between Park and Lexington Avenues, was deemed suitable, since it placed the Helpers just between their dear poor and the friends not less dear on whom they relied for charitable help. Funds for the moving were needed; the ladies volunteered to sponsor a bazaar on the new premises.

Let us hear an eye-witness tell of their fervor. "The Octave of the Holy Souls (November 2nd to 9th) has closed as brilliantly as it began. The Archbishop had had his 'inevitable' absence explained on the invitation cards. The chapel in its feast-day decorations gave sensible devotion, and our ladies kept it a bower of flowers for the full eight days. A bouquet for our Lord of still more

agreeable perfume was the throng that crowded the chapel and drank in the words of Rev. Father Campbell, S.J., former provincial of the Jesuits. Father lent himself graciously to all the desires of our ladies for interviews, confessions, etc. . . ." Father Campbell showed his appreciation of the organization by calling it "a great work destined to do much good, one in which good spirit and attachment to their group is far above the ordinary."

Nor was purgatory lost to view outside the convent by the Helpers. The Association of Prayer founded by Mother Mary of Providence was gathering in treasures for the deliverance of the Holy Souls. The Associates at present are numbered by thousands in each of the Helpers' convents (six now in the United States); they appreciate what is being done for their own dear deceased and are glad to obtain for them even more suffrages by participating actively in the "relief" work.

For eleven years Mother St. Bernard had been praying, working, suffering, to give God to the souls whom providence directed to her in New York for purgatory's sake. She had loved God as St. John computes charity, for indeed she had "loved her neighbor." She had loved, too, her community; otherwise, how explain the un-failing response of its members to her unceasing calls on them "to relieve the misery of Purgatory by tending the needs of earth"? The fire of zeal that consumed her she knew how to communicate strongly and sweetly to her daughters; they ran gladly in the path she traced for them.

But they were now to pay the price of further spiritual conquests by sacrifice. Proposals for a foundation from various quarters had been set aside by major superiors in favor of St. Louis. Archbishop Kane desired the Helpers for his flock, and Mother St. Bernard was charged to carry help thither. Consternation reigned among her many friends; but Mother St. Bernard, with a group of six Helpers, left in May, 1903, for her new field of activity. They found the little house that had been rented for them on Delmar Avenue had been stripped by robbers the night before their arrival. Of whatever furniture or provisions had been collected for them, nothing remained—and no wonder! Not a door nor a window could be closed securely; a state of dilapidation prevailed. But the exterior had the charm of St. Louis spaciousness and verdure; the Helpers breathed gratefully an atmosphere of most cordial welcome; they were delighted. Two beds were considered enough to start with; others would come. A carton would arrive correctly addressed. "But

who sent us that?" would query the Helpers. "You bought it this morning," declared the grocery boy delivering it. "Not we, certainly!" "Well, someone just as certainly has paid for it." The donor was never discovered.

The large-heartedness of St. Louis Catholics assured the Helpers hearty support from clergy and laity. Bishop Glennon, replacing Archbishop Kane taken suddenly ill, was delighted when he heard no distinction of religion, race, or color was made in their works. "You nurse the sick—colored?" he inquired. "Of course!" was the eager reply.

The best families, with their deep spirit of faith, were glad to show their appreciation of a work for their beloved deceased; gifts of all kinds flowed in to lighten the rather severe poverty of the first weeks. It must have been great since the story goes that the sister cook appeared one day in her superior's room to report a difficulty: she had just one dollar to get the community through the day. Mother St. Bernard, in her inimitable way replied, "Sister, we did not come here to eat; we came to save souls!" The incident ended happily, however, for the sister cook; she was called back to have an addition made to her capital.

Sympathy was widely awakened. The "new Sisters'" arrival had got into the newspapers. Even before the door bell had been repaired, friendly calls began. "You have come from so far, poor things!—have you been expelled from France?" "The French have such good taste . . . do you give instructions in millinery? or French?" or just, "Welcome to St. Louis . . . we will help you get started!"

Work began at once; calls for nursing the sick around them—or even far from them—were answered. By June the Helpers already had sixty young girls forming a sodality. By October, thirteen ladies had gathered for serious apostolic work, and eight of their daughters and their friends in a group apart.

When the Octave of the Dead was solemnly celebrated with daily sermon and Benediction, one hundred of their friends filled chapel, hallways, veranda, etc. And their ardor was no whit dampened if the preacher failed them unexpectedly; after a wait of an hour and a half, they would have Benediction only, and depart—loving the work more than ever!

By January of the next year, sixty-two colored women were attending a weekly meeting.

In three years' time (as soon as the Helpers had settled in their

present home, 4012 Washington Boulevard) we read of two hundred and fifty poor who were served ice cream and cake at a party! How? We may wonder. All to the credit of providence and St. Louisan generosity!

Work among the colored was pursued with an almost heroic courage. Along the banks of the Mississippi were to be found the poorest and most abandoned of these; some of the hovels were even a menace to the lives of the religious. One Helper was warned that an infuriated husband was preparing to knife the next Helper who entered his house to care for his wife and children! The great need of the family made the religious discount the possible danger; she went again. But prudence would not allow her to return—for the present!

The little colored children were collected for catechising when and where they could be found. If a basement that had been "their centre" was needed for some other purpose, Helper and pupils moved off resignedly with chairs and benches to the nearest hospitable—and still temporary—quarters. From contact with the parents of these children, baptisms followed, often of whole families.

Mother St. Bernard left St. Louis in 1905 to serve her order as foundress of a new house in San Francisco. But her supernatural thirst for the total immolation of foreign-mission life was not yet slaked. In her correspondence with the mother general, allusion was frequently made to China as a much-desired future post. At last the latter wrote her dear daughter to be in peace for the present, "for if God wants you in China, He will upset the earth to get you there!" We shall see how, literally, He was soon to do so.

From the beginning San Francisco was to show itself a worthy successor of New York and St. Louis as the "Providence" of the Helpers. Archbishop Riordan declared himself "their father," and even complained paternally that he was not invited to do more for them. Providence also furnished friends, who, for the sake of purgatory and its Helpers, were glad to help "the Sisters" find a house and begin their charitable works. These were soon in full swing.

A peaceful apostolate seemed assured them when, at five-fifteen in the morning, April 18 brought upon the city the historic earthquake. When calm began to reappear and Mother St. Bernard was able to write, she began the account of the great catastrophe with the words, "God be praised for having enabled us to pass through these sad days in peace and joy in Our Lord! All are saved, and not too exhausted, considering recent fatigues and emotions." The

tale of these latter the Helpers like to forget, remembering only the marked instances of divine protection, the touching charity they had experienced, and the good they had been allowed to do for souls. As a matter of fact, once the time of actual danger passed, they found a temporary residence, which promptly become an ark of salvation for many. Just a little later, Bishop Montgomery, on a visit to see how they were faring, discovered that the Helpers were making hay while the sun shone. Starting to open a door to the right, he was stopped by "Not there, Excellency, confessions are being heard!" To the left, a group was being instructed for baptism; upstairs, souls in sorrow and distress had discovered the Helpers and were being consoled and helped. That morning eighty persons had assisted at a Mass said on the stairway; the absent members of the community were on their intensive tours in the camps. His Excellency could only express his satisfaction with his Helpers for their readiness to meet the emergency. The catastrophe, indeed, which had shaken the city, had not less deeply stirred the hearts of the victims; many saw in it the chastening hand of a Father long neglected, and were ready to turn to Him, or recognized in the charity they witnessed the one true church, and desired to enter it. It was the happy lot of the Helpers to bring these to the priest. Five camps, each comprising thousands of souls, were confided to their care; and, before the refugees were able to find homes, the apostles had again and again filled their nets with the almost miraculous draughts provided by the Lord; months of labor and fatigue, lightened by accompanying joy.

By October a conventual life could be resumed once more in a house temporarily rented, and the ordinary works of their vocation be resumed. To these were to be eventually added extensive work among the French and the Chinese.

But it was not to be Mother St. Bernard who would cultivate the new field as she had done in St. Louis and New York. The present shattering experience had seriously affected her health, and she was recalled to Paris by an anxious mother general to be mothered in her turn. Looking back over the labor of the year, she could say, "Our efforts have certainly borne fruit in Purgatory; and even if we had come to San Francisco only to give to God the souls recently converted, and to prevent, as we hope, so many mortal sins, our sacrifices would be well rewarded!" On September 19 Mother St. Bernard and a companion arrived once more at their homeland and were welcomed with the warm affection that character-

izes the Helpers' family life. The time spent there should have been for her an epoch of peace and repose by the side of her beloved mother general; but the Lord's way for her was still alternately one of extraordinary graces of union, and of interior unrest and torment. Temptations, scruples, a too-anxious striving for a perfection ever eluding her were now a sanctifying fire in which a last mystic purification was being accomplished; and graces were being bought for her apostolate. Finally, the mother general, yielding to the entreaties of Mother St. Bernard, gave her as assignment the missions. And in December, 1908, her last journey—this time to China!—was begun.

The Helpers had been in that country since 1867, assisting the Jesuits in Kiang-su by training Chinese maidens for their priests' missionary work, caring for abandoned babies and orphans, and even opening schools for Chinese and European girls. Mother St. Bernard was welcomed there as a gift of God to the mission. She was appointed superior of one of the Helpers' convents in Shanghai, to which several European schools and free dispensaries were attached. The active part of her life, however, was over; for her health had failed her completely now; but from her room, or even her bed, she governed her establishment and had the consolation of designing and constructing a new altar for the chapel. It was the last time she would arouse and guide the latent abilities of her daughters for the adornment of the Lord's abode among them. The Jesus she had ever so faithfully served was surrounded to the end by the care of her adoring love. After a long decline, patiently accepted, she went at last to find rest in Him who had been her "All" in her struggles here below. His sacred name was the last her dying lips were heard to utter. She rests now in the convent cemetery; her remains, a long silent prayer for the welfare of her beloved China.

## Notes for Contributors

[In our March number (pp. 104-112) we published the main part of a new style sheet. The material given here completes the project.]

### VII. PARENTHESES & ENUMERATIONS

1. Place between parentheses figures or letters used to mark divisions of enumerations run into the text.

The reasons for his resignation were three: (1) advanced age, (2) failing health, and (3) a desire to travel.

2. Parentheses are used in pairs except that, when enumerated divisions are paragraphed, a single parenthesis is ordinarily used to

follow a lower-case (*italic*) letter or a lower-case roman numeral; a period is used instead of the parenthesis with Arabic figures and capital (*roman*) letters.

He gave three reasons for not coming:

- a) He was not sure of the appointed time.
- b) He had no available transportation.
- c) He was sick.

He gave three reasons for not coming:

- i) He was not sure of the appointed time.
- ii) He had no available transportation.
- iii) He was sick.

He visited briefly the cities of—

1. St. Paul, Minnesota;
2. St. Louis, Missouri;
3. Kansas City, Missouri.

He visited briefly the cities of—

- I. St. Paul, Minnesota;
- II. St. Louis, Missouri;
- III. Kansas City, Missouri.

3. If one or more of the enumerated items is a complete sentence, a period is the proper end punctuation; if all the enumerated items are incomplete sentences and do not contain internal punctuation, a comma is the proper end punctuation; if all the enumerated items are incomplete sentences and one or more of the items contain internal punctuation, a semicolon is the proper end punctuation (cf. the examples above).

4. If a period, comma, semicolon, or dash is needed at the end of a parenthesis that interrupts a sentence, place the mark outside the parentheses.

Karen did not know (or so she said).

Here he gave his strange, though accurate (and handsomely delivered), account of the disaster.

Tilton was born the year of the flood (1894); he doesn't remember much about it.

5. If a colon, question mark, or exclamation point belongs only to the parenthesis, place the mark inside the parentheses and end the sentence with another mark.

(Helen:) There is something you are forgetting!

Karen did not know (or did she?).

Yates absconded with my fishing tackle (the scoundrel!).

6. If a colon, question mark, or exclamation point belongs only to the rest of the sentence or to both the parentheses and the rest of the sentence, place the mark outside the parentheses.

Perón mentions three *ladrones* (robbers): Gonzales, Trega, and the nameless butcher.

Would you care to join us (in other words, will you take the dare)?

Chesterton said the most startling thing (on page 7)!



## NOTES FOR CONTRIBUTORS

7. Independent parenthetical sentences are enclosed in parentheses and are punctuated and capitalized just like other independent sentences; the end punctuation is placed inside the parentheses.

I had just met the man. (Oldenburg insists I met him a year earlier. Oldenburg, however, remembers things more or less as he pleases.) We had been introduced by Clesi, a mutual friend.

## VIII. COLON

1. Use a colon to introduce formally any matter that follows—usually matter in apposition. (A dash, less formal, may be used also for this purpose.)

She felt as you would expect: worried, frightened, perplexed.

2. Use a colon to introduce a clause that summarizes what has gone before. (A dash, less formal, may be used also for this purpose.)

You are to appear at exactly two o'clock; you are to be wearing a green cap; you are to leave at precisely three o'clock: these things you must do exactly and without fail.

3. Use a colon to introduce items that are indented like paragraphs, provided that the introductory statement could stand as a sentence by itself. If the introductory statement is incomplete, use a dash.

He gave three reasons for not coming:

1. He was not sure of the appointed time.
2. He had no available transportation.
3. He was sick.

He visited briefly the cities of—

- a) St. Paul, Minnesota;
- b) St. Louis, Missouri;
- c) Kansas City, Missouri.

4. Capitalize the first word after a colon whenever you want to introduce formally a complete sentence following the colon.

The next question that came up for discussion was: Are the requirements for membership strict enough?

5. Do not capitalize the first word after a colon when you are (1) merely giving an example or amplifying a preceding clause or (2) adding brief items that do not make a complete sentence.

Everything was perfect for our walk to Corona: the day was sunny and clear; the air grew cooler and scented as we climbed the Divide; and we seemed to have the whole mountain to ourselves.

Peace is not an accident: it is built of law and self-restraint.

Be sure to bring these things with you: swimming trunks, slacks, and tennis shorts.

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## OUR CONTRIBUTORS

SISTER MARY CASSILDA, Helper of the Holy Souls, went to China with Mother St. Bernard and spent the first twenty-five years of her religious life there; the latter part of her life has been spent almost entirely as mistress of novices. JOHN MATTHEWS and JOSEPH F. GALLAN are members of the faculty of Woodstock College, Woodstock, Maryland.

## The Grace of Example

John Matthews, S.J.

**G**OOD example requires at least two persons — the one who gives and the one who receives the example. A man gives holy example by doing holy deeds; when these virtuous works move another to imitate them, that other is said to receive good example. Of course, all fine actions stir men to applaud them; but our human approval may go no further. At times, however, God appoints a worthy deed to serve as a grace. We call it an external grace because it is a divine gift outside our souls— for instance, the Bible. Thus when God wills that another's holy action be an example to us, then—and only then— can that act of virtue help us to do a like deed in a way leading to heaven.

Then the virtuous deed teaches us. It arouses our admiration. It draws us to imitation. It encourages us. It moves us to good thoughts and resolutions. It can even open up new paths of holiness. In this way a virtuous work prepares our minds and wills to receive from God the actual grace with which we can do deeds of supernatural worth. So does the grace of example play its part in the divine plan for our salvation.

Jesus Christ is our greatest model of holiness, our finest example of virtue. He practiced all the virtues in their fullness — without defect and without sin. He excelled in love of and obedience to His heavenly Father. Towards men He was patient and merciful. He offered His enemies a Heart of love. While humble, He ever spoke the truth with courage. The perfection and harmony of virtue inspired all His actions. Rightly do we call one of such perfect holiness our greatest grace of example.

Moreover, our Lord had a mission to be for mankind the exemplar of virtue. From eternity God the Father in His loving providence had willed expressly that the actions of His Son should be graces of example for men of future ages. Hence our Lord came into the world to model holy deeds for us and to draw us to imitate His example. Our Savior was aware of this mission; and He completed it by modeling every virtue in every circumstance of life—in the family, in dealing with others, in poverty and labor, in honor and temptation, in prayer and pain and death. So for countless children of God, the actions of Jesus have been and are an external grace; through cent-

uries to come our Model will offer men the grace of holy example. "For I have given you an example that, as I have done to you, so you do also" (John 13:15).

Note those last words: "so you do also." Therein the Savior stresses our duty to be graces of example for our fellow men. Jesus has the right to command us; He is our Lord and Master. Yet He did not merely impose on His faithful the duty of imitating Him; He also practiced the virtues Himself: "As I have done to you, so you do also." Christ commands only what He first did. "For unto this are you called: because Christ also suffered for us, leaving you an example that you should follow His steps" (I Pet. 2:21). In the likeness of Jesus, we too must give holy example to our brethren.

This means, first, that we may not give bad example. Our actions must never be a scandal to others. Hence priests and religious can well challenge themselves. Have I through discouraging advice failed to draw my neighbor to God when I could have? Has my neglect of duty been a bad influence on my flock? Has my failure led others to act remissly? Have my faults disedified those whom God has placed in my charge? We see readily that poor example can be very damaging to our neighbors' faith and holiness.

But our Lord also calls us to be sterling examples to those about us. Thus we are bound in Christlike charity to give holy example, especially when it is needed to save others from suffering serious scandal or from committing mortal sin. This duty is universal; on all men of all time rests the task of inspiring each other by worthy conduct. Particularly obliged to give good example are those having authority—religious superiors, parents, teachers, civil officials, bishops, and priests.

Like Christ, her Head, the Catholic Church has the mission of being the exemplar of sanctity in the world. She must be holy herself and she must also model holiness for every walk of life. Indeed, so clearly was the Church a pattern of virtue in her early days that even the pagans remarked this. "The practice of such a special love brands us in the eyes of some. 'See,' they say, 'how they love one another . . . and how ready they are to die for each other.'"<sup>1</sup> Today likewise the Church's children must in charity offer Christlike example to those in and out of the fold. As Catholics, therefore, it is eminently our duty to live so virtuously that God, if He wills, may use our holy deeds as patterns for imitation by other

<sup>1</sup>Tertullian, *Apology*, Ch. 39.

men. Then will our Catholic life carry on the wonders our Savior did. Our practice of virtue will draw souls to Christ and to His Church. The duty of giving example will be an apostolate to our neighbors in the Lord. We will be our brothers' keeper, a good shepherd to sheep outside the fold, a leaven in the mass of mankind, and a flame lighting for men the way to God.

Truly is our good example a help to the holiness of others—in the convent, seminary, school, parish, hospital, everywhere. It combats evil example; it challenges bad will; it supplants ignorance (cf. I Pet. 2:12-15); and it offsets that fear of men which keeps the timid from acting rightly. Frederic Ozanam,<sup>2</sup> hoping to begin his work amongst the needy, was so hindered by obstacles that he almost gave up the idea. In search of strength he stepped into a church. There he saw a man praying before the Blessed Sacrament. It was his friend, Ampère, a scientist of renown, a pioneer in the field of electricity; and, from this man's prayerful example, Ozanam drew the courage to work again and finally to found the St. Vincent de Paul Society. The example of Ampère was an external grace, prepared by God from all eternity for the disheartened Ozanam.

Again, worthy example helps man spiritually because it spurs others to imitation. In 1646, St. Isaac Jogues, Jesuit missionary, died under the blows of an Iroquois tomahawk. As a young priest Jogues saw two of his fellow missionaries returning from their labors to Quebec. He wrote<sup>3</sup> of them to his mother. "They were barefooted and exhausted, their underclothes worn out and their cassocks hanging in rags on their emaciated bodies." Yet the sight of these missionaries was an external grace for Jogues—and the occasion of actual graces that made his missionary vocation stronger. He continues in his letter: "Their faces . . . expressive of content and satisfaction . . . excited in me both by their looks and conversation a desire to go and share with them the crosses to which our Lord attached such unction." That desire St. Isaac satisfied through torture and martyrdom.

A last word concerns ourselves. God places us where we can best gain heaven and lead others there. In this vocation all should give and receive holy example. Through the centuries the family heroes of the Catholic Church—Christ, Mary, saintly men and wo-

<sup>2</sup>James Broderick, S.J., *Frederic Ozanam and His Society* (London: Burns, Oates & Washbourne Ltd., 1933).

<sup>3</sup>Dean Harris, *Pioneers of the Cross in Canada* (Toronto: McClelland and Goodchild).

men and children—have been patterns of virtue for mankind. Today Catholics have the task of carrying on the work of their heroes and of being themselves graces of example for all those God brings into their daily life. Indeed, the Christian apostle will stand out amongst men as another light of the world, drawing souls to his Savior and his Church. Such a crusade can well be fruitful unto life eternal both for ourselves and our neighbors in Christ.

As Catholics, we will also see the holy actions of others. These may not impress us much; indeed, we may even smile at them. When, however, God wills that another's act challenge us, we find heart and mind drawn to praise and imitate the virtuous deed. In this favorable situation God pours into our soul the heavenly strength of His actual grace, wherewith we ourselves can imitate the fine example of our neighbor.

It is God who puts us in the way of inspiring example. In His special care for each soul, He planned that from all eternity. We must, then, take to heart the example others give us; for thereby God seeks to help us grow more holy. We should profit by the worthy example we notice, be alert for the actual grace which follows example, and use God's graces, both external and actual, to do those virtuous deeds which delight God and open heaven for us.

## Questions and Answers

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In *Review for Religious*, XIII (1954), 251, it is stated: "Major superioresses . . . shall send in their report as follows: . . . In 1956 . . . the superioresses of America (North, Central, South)." A doubt occurs to our minds as to whether the year 1956 is to be included in the quinquennial report, which then will be sent to the Sacred Congregation of Religious early in 1957. Kindly let us know.

In a decree dated March 8, 1922, the Sacred Congregation of Religious determined the dates for the years in which the quinquennial report is to be sent to the Holy See by all religious institutes according to the prescriptions of canon 510, and it provided as follows: "The five-year periods are determined and common for all religious institutes and they begin with the first day of January, 1923." Hence the first report to be sent during the year 1928 began with January 1, 1923, and ended with December 31, 1927. Simi-

larly the report to be sent to the Holy See during the year 1956 (not 1957) by all religious institutes of women from the Americas (North, Central, and South) will cover the entire five-year period beginning with January 1, 1951, and ending December 31, 1955.

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When a sister whether temporarily or perpetually professed, who has left the community, is permitted for a good reason to return, should she take her rank in religion from her first profession? Or should she be ranked according to her profession after her re-entrance?

Supposing that by "left the community" you mean that sister asked for and obtained a dispensation from her vows, then the answer is to be found in canon 640, § 2, which reads as follows: "If, by virtue of an apostolic indult, he is received again into the institute, he must make a new novitiate and profession, and his place, amongst the professed members, must be reckoned from the day of his new profession."

On the other hand, "left the community" may simply mean that the sister was granted an indult of exclaustation, that is, permission to live in the world for a time without the religious habit and in subjection to the local ordinary in conformity with the provisions of canons 638 and 639. In this case sister remains bound by her vows and the other obligations of her religious profession compatible with her state. She is, for the time being, not subject to the superiors of her own institute, but to the local ordinary in whose diocese she resides, and this even by virtue of her vow of obedience. Consequently, upon her return to her institute, since she has never been released from her vows, she resumes that rank which she already had when she went out into the world for a time.

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A novice in a pontifical institute which has two full years of novitiate received the habit on August 15, 1953. During the canonical year the novice spent twenty-two days in a hospital. Now two questions arise: (1) When does the second year of novitiate begin in this case? (2) What is the earliest date upon which the novice may take first vows?

First of all, let us recall to mind that canon 555, § 2, states the following: "If the constitutions prescribe more than one year for the novitiate, the extra time is not required for the validity of the profession, except the constitutions expressly declare otherwise." Since nothing was said about such a provision, we may presume

that the constitutions have no special provision for the validity of the second year of novitiate. What follows, therefore, applies only to the licit profession of the first vows after two years of novitiate.

On February 12, 1935, the Commission for the Interpretation of the Code of Canon Law declared that an apostolic indult is required in order that the canonical year of novitiate mentioned in canon 555, § 1, n. 2, may be transferred to the second year of novitiate according to § 2 of the same canon. In other words, when there are two years of novitiate, the canonical year must be completed during the first year.

A canonical year of novitiate which has been interrupted by a period of more than thirty days must be begun over again. On the other hand, if the novice has passed more than fifteen days but not more than thirty days even interruptedly outside the novitiate house under the obedience of the superior, it is necessary and sufficient for the validity of the novitiate that he supply the number of days so passed outside. This is the statement of canon 556 regarding the interruption of the canonical year. To complete this canonical year the novice in question must spend twenty-two complete days extra in the novitiate after August 15. Hence the second year of novitiate cannot be begun until midnight of September 6-7. This answers our first question.

If the second year of novitiate begins at midnight, September 6-7, then it will be completed at midnight of September 6-7 a year later; and the novice may licitly take his vows on September 7, 1955. Superiors cannot shorten the second year of novitiate (*Normae* of 1901, art. 75), nor can they dispense from a certain number of days by reason of power granted to them in the constitutions; and the reason is that there is no question here of a simple disciplinary norm from which superiors may dispense. However, in the present case, the superior would be justified in requesting a dispensation from the Holy See so that the novice may make his first profession of vows after two years with his class on August 15, 1955.

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Are indulgences granted by the Holy See limited to Catholics of the Latin rite? How may a Catholic of the Greek rite share in these indulgences if they are so limited? Do Catholics of the Greek rite have their own book on indulgences?

Since indulgences pertain directly to the spiritual good of souls,



they must be intended for all Catholics. In this matter there is no distinction between the Eastern and the Latin churches.

As far back as December 23, 1616, Pope Paul V assured the clergy and people of the Ruthenian nation in communion with the Apostolic See that they share with the rest of the faithful all indulgences upon fulfillment of the prescribed conditions (cf. *Collect. Lacensis*, II, col. 600 d). Within recent times a certain bishop of an Eastern rite proposed the following question: "May the faithful of the Eastern Rites gain the indulgences granted by the Supreme Pontiff by a universal decree?" And the Sacred Penitentiary responded in the affirmative on July 7, 1917 (AAS, IX [1917], 198).

Since these concessions refer only to indulgences granted to *all the faithful by a universal decree*, Vermeersch asks a very practical question (*Periodica*, IX [1920], 67, 68): "May Orientals by the use of scapulars and blessed beads gain the indulgences of the Latins?" He is inclined to the affirmative opinion, even in the case when the erection of a confraternity is required. His opinion is based upon an answer of the Sacred Congregation of Indulgences which declared it was lawful for the master general of the Order of Preachers without a special faculty of the Holy See to erect confraternities proper to the Order also in churches of a different rite with the previous consent of the ordinary as among the Latins (*S. C. Cong. Indulg.*, June 21, 1893).

There is no special book of indulgences for the Eastern Church. For such indulgences as have been granted by the Supreme Pontiff to all the faithful by a universal decree they may use the official Latin text issued in 1942 by the Sacred Penitentiary under the title of *Enchiridion Indulgentiarum* (2nd ed., 1952). This has been translated into English under the official title of the *Raccolta* or *Prayers and Devotions Enriched with Indulgences*.

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In the case of a small monastic chapter, is it permissible to use *typed* slips of paper for voting in place of hand written ones? Some elderly nuns do not see well enough to write, and it would be very helpful if they could be given the typed names of all the nuns enjoying passive voice. Our constitutions do not specify the *kind* of ballot to be used but only that it is to be "deposited in the urn."

To avoid all confusion and any possible invalidity of votes because of a lack of secrecy, only blank slips of paper should be used

in elections, even in the case of a small monastic chapter. When an elderly nun who does not see well enough to write advances to deposit her ballot in the urn, let her give her blank ballot to one of the tellers and ask him to write in the name of N.N. Since the tellers are bound to secrecy by oath (canon 171, § 1) this method is proposed by a number of reputable canonists such as Schaefer (*De Religiosis*, ed. 4, p. 242, n. 499, b), Jone (*Commentarium in Codicem*, I sub c. 169, n. 2, pp. 173-74), De Carlo (*Ius Religiosorum*, n. 125, IV, p. 114), Vermeersch-Creusen (*Epitome*, I, n. 287) and others.

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On account of a very tight schedule it would seem necessary to have Benediction of the Blessed Sacrament on prescribed days during our meditation period. Would such a practice be considered desirable? Or would it be better to have Benediction less often and have it outside of meditation time? May a holy hour during which there is exposition of the Blessed Sacrament interspersed with vocal prayers and singing be considered as a valid substitute for meditation? Finally, is it permissible to substitute a second Mass for part of the morning meditation?

Generally speaking, there should be no conflict between meditation period and Benediction of the Blessed Sacrament. The constitutions prescribe the period of daily meditation and no superior has the power to dispense in a general way from this obligation by shortening it. On the other hand, the sisters should not be deprived of the blessing of their Eucharistic King on those days when Benediction is permitted by the local ordinary. Schedules can and should be arranged so as to avoid a frequent conflict. In single instances when, owing to an unforeseen difficulty, both cannot be had, superiors may dispense from a part of the meditation period in order to make it possible to have Benediction of the Blessed Sacrament.

Provided that the holy hour has several periods free for silent prayer, it may be used for the evening meditation. The chaplain may be asked to provide such intervals for silent prayer.

It is hardly correct to talk about "substituting a second Mass for meditation." What the writer has in mind undoubtedly is the fact that occasionally a visiting priest puts in an appearance and says Mass during the time allotted to the morning meditation. There is no objection to the religious finishing their meditation during this second Mass (cf. REVIEW FOR RELIGIOUS XI [1952], 310, q. 30).

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# Religious Clerical Formation and Sister Formation

Joseph F. Gallen, S.J.

[The following article is an address given by Father Gallen at the first Eastern regional meeting of the Sister Formation Conference, held at Fordham University, November 27, 1954.—Ed.]

**W**E can aptly begin our meeting by borrowing a thought of Pius XII. There is no doubt that progress has been made in the education and formation of sisters. Our spirit, therefore, should not be one of discovery and reform but of greater progress. We are to direct our thoughts and efforts, not to the merely necessary or barely sufficient, but to the perfect. The state of perfection implies not only personal perfection but also perfection in God's work.

The topic assigned to me may be entitled, "Religious Clerical Formation and Sister Formation." The comparison is not new. Father Larraona, the Secretary of the Sacred Congregation of Religious, stated in 1951 that the teaching apostolate of sisters had a distinctive similarity to the priestly ministry. There is nothing in the Code of Canon Law on the studies or professional formation of members of lay institutes, brothers, nuns, and sisters. The same silence is verified with regard to non-clerical studies in clerical institutes. The aim of this talk is to give the pertinent legislation, and especially the mind and spirit of the Church, on undergraduate clerical studies of religious men. This is to serve as a basis of conjecture to the mind of the Church on the education and formation in lay institutes and as a partial foundation for your practical discussions on this same point. My instructions were to emphasize the reasons for the legislation on clerical studies. Since these reasons are not found in the Code of Canon Law but in documents of the Holy See issued before and after the Code, this talk will necessarily be, in great part, a documentation.

## I. DURATION OF UNDERGRADUATE CLERICAL STUDIES

Presupposing the completion of high school, canon law commands two years of the humanities (first and second year of college), at least two years of philosophy, and at least four years of theology for religious destined for the priesthood. Exactly the same norm is true of diocesan clerical studies.

There is also an added period of clerical formation immediately after the completion of the seminary course. This period is only of counsel, not of strict obligation; but it is a counsel strongly urged by Pius XII and the Sacred Congregation of Religious for both diocesan and religious priests. The words of Pius XII to the bishops of the world on this point are: "We urge you, Venerable Brethren, as far as circumstances may permit, not to rush inexperienced priests into the life of full activity." On the time of this added formation, he states: "Accordingly, We heartily approve the plan of assigning for several years the newly ordained priests, wherever possible, to special houses." "Several years" demand a minimum of two years. The S. C. of Religious had already urged the same practice for religious priests.

The undergraduate preparation for the priesthood is thus at least eight years of obligatory study and training after high school and two years of counselled limited activity and further formation after the completion of the seminary course.

The reason for the obligatory duration was expressed in the same words by Leo XIII and the S. C. of Seminaries and Universities: "The preparation for the priestly duties must be long and arduous, since no one becomes familiar with things of such great moment easily or rapidly." The same Congregation also phrased this purpose as follows: "The work of the formation of a worthy ecclesiastic is arduous and prolonged, but the fruits that are gained are no less useful to the Church and no less consoling to the heart of a bishop."

The reasons given by Pius XII and the Sacred Congregations of Religious and of Seminaries and Universities for the highly recommended added period of formation are: the dangers that exist at the beginning of the priestly life; the insufficiency of seminary training for the increasing needs of the people; the necessity of training in doctrine, technique, and in the new forms of the apostolate; the need of competent and experienced individual guidance in the ministry and also in the spiritual lives of young priests; and the need of learning the necessities, dangers, and difficulties of our times.

The subjects I would suggest for your thought and discussion under this heading are the following: Isn't it in accord with the mind of the Church that the young sister should finish her undergraduate schooling and training before beginning to teach? Isn't teaching also a great work and one that demands a proportionately long and arduous preparation? Is the ill-prepared and unformed

teacher in accord with the norm of excellence of Catholic education stated by Pius XI in his Encyclical on Christian Education and in a letter to his Cardinal Secretary of State: "Catholic establishments, no matter to what grade of teaching or learning they appertain, have no need of defense. The universal favor they enjoy, the praise they receive, the numerous scientific works they produce, and particularly the outstanding men of great learning and exquisite culture that they contribute to the service of government, to the arts, to teaching, to life finally in all its aspects are more than a sufficient testimonial of their renown." Are religious superioresses guilty of the imprudence that Pius XI censured in religious superiors who wish to abbreviate clerical studies that they may apply their subjects more quickly to the sacred ministry? He declared that the defect of such a rapid and inverted preparation can scarcely ever be remedied in later life and that the utility is later proved illusory by the diminished aptitude of the subject for the sacred ministry.

I almost sense the familiar rebuttal that springs to the lips of many: "But we need the sisters. What of the thousands of children who must be given a Catholic education?" Let the Holy See answer. In an Instruction of April 26, 1920, to the Ordinaries of Italy, the S. C. of Seminaries and Universities repeated a recommendation of the S. Consistorial Congregation that newly ordained priests be assigned as prefects in minor seminaries. One reason for the recommendation was that it would give the young priests one or two years of added study, formation, and initiation in the sacred ministry. The S. Congregation proposed to itself and answered the one difficulty that existed against the recommendation, i.e., the immediate need of priests in the active ministry. The Congregation maintained that this difficulty was outweighed by the good of giving later a perfectly and solidly formed priest, that the profit of the added formation of one or two years was immensely greater than the good of supplying the immediate necessity, and also that the delay in supplying the immediate needs would be only for one or two years. The system would be in full operation at the end of this time, and the same number of priests would then be assigned yearly to the life of full activity. We can add that it appears to be idle to oppose the necessity of teachers against the longer preparation of sisters. The Catholic population in the United States is not decreasing; the demand for teachers will not decrease in the future. If the longer preparation cannot be given now, when will it be possible to give this preparation?

We may add here some pertinent and important details of clerical studies. Canon law forbids religious superiors to assign any duties to the students of philosophy or theology that would be an obstacle or impediment in any way to either their study or classes. Canonical authors are quick to explain that the usual violation of this law is the appointment of such students as teachers or prefects in the schools of the institute. Furthermore, the Code explicitly grants superiors the faculty of dispensing students from some community exercises, including choir, if this is judged necessary for their advance in study. The length of the scholastic year in clerical studies is nine months, which gives a summer vacation of three months. In a letter of July 16, 1912, to the Ordinaries of Italy, the S. Consistorial Congregation decreed that there should be four hours of class daily in seminaries. Four and a half hours daily were permitted only if there was a full holiday each week. These hours were to be broken, not all consecutive. The S. Congregation opposed a greater number of hours as impossible and gave as the reasons: the religious exercises obligatory in seminaries and the interruption of labor and rest necessary to avoid harm to the physical health of the students. Care of the health of the students is to be exercised in all seminaries, and it is at least not unusual for one of the officials to have the special duty of prefect of health.

Is the life of the young and sometimes even of the older sister in dark and even frightening contrast to this sensible legislation, regulation, and reasoning of the Holy See? She is confronted daily with the exhausting task of six or seven hours of teaching young children, of extracurricular activities, preparation for classes, several hours of religious exercises, domestic duties in the convent, and sometimes of added parochial duties. She may have to attend classes for her own education on some afternoons and on Saturdays. Her Christmas vacation is frequently taken up in great part by a second retreat, and her Easter vacation is sometimes devoted to the annual retreat. In the summer she is faced by summer school for her own education, her annual retreat, and sometimes by catechetical schools. In such a regime we can seriously doubt that she is capable of being soundly educated by the extra classes during the year and the summer school. We can affirm with certainty that sufficient care is not being taken of her physical and mental health and that she is not being given the maternal government demanded by Pius XII. With equal certainty we can hold that her spiritual life is endangered. She is faced by an impossible life. Something has to break; and

experience proves, at least usually, that the first thing to weaken in such circumstances is the spiritual life.

## II. PURPOSE OF UNDERGRADUATE CLERICAL STUDIES

The essential purpose of undergraduate clerical studies is to educate and train a competent and worthy priest for the sacred ministry. This purpose was expressed by Urban VIII, in 1624, "that they may later be useful workmen for the Church"; by Benedict XIII, in 1725, "that they may be worthy, skilled, useful workmen"; by Pius X, in 1910, "the formation of a priest worthy of the name."

In 1940 the S. Congregation for the Oriental Church made a comparison with regard to this purpose, which we can summarize as follows: If lawyers, civil officials, doctors must study for years and obtain a prescribed degree, if even those engaged in the manual arts must serve a long apprenticeship, certainly the ministers of Christ need a much longer and much more careful formation both because of the sublime dignity of their office and the most important duty of directing souls.

Isn't the office of the Catholic teacher also sublime, also most important? That office is to form the mind, the heart, the soul to this life and especially to eternal life. Is the sister being given a formation that is commensurate with her purpose and that can stand unashamed before the preparation required for a lawyer, a doctor, before that demanded and enjoyed by her secular colleagues in the teaching profession? We religious live in the day of a great movement in the Church, the renovation and adaptation of the religious life, initiated and fostered constantly and intensely by Pius XII. Doesn't this movement demand that we no longer look to secular agencies and persons for leadership, that the principle of our life, our work, our advance, our progress be within, not without?

If we go into this purpose in greater detail, we realize that clerical formation is a training in knowledge and in sanctity. Knowledge is of less importance, but it is of great importance. The purpose of the formation in knowledge is not to produce merely a skilled spiritual mechanic, a man unlettered outside the sacristy and sanctuary. It is the intention of the Church, emphasized by Leo XIII, that the priest be a man of culture, of wide and varied learning. Pius XII stated: "Seminarians are to be formed in piety and virtue and are also to acquire a literary and scientific learning that will later enable them to exercise an efficacious and fruitful ministry among all classes of citizens. A priest must be thoroughly familiar with



sacred doctrine but he also cannot be ignorant of the knowledge possessed generally by cultured men of his own nation."

To teach is to transmit culture. This is especially necessary in our country and age when, to paraphrase Pius XII, so many men work at machines and a much greater number think and live as machines. Every Catholic teacher should be distinguished by a strong family resemblance to her mother, the Catholic Church, the mother of culture and the devoted parent of the liberal arts. Is the extension, the summer school, the discontinuous type of education of sisters apt to produce a person of information and methods rather than one of culture? Is the attainment of culture generally possible except in a continuous, prolonged, properly directed and properly regulated course of studies?

Seminary training is a preparation in knowledge; but, in the language of Pius XI, it is infinitely more a preparation in sanctity. Canon law sufficiently emphasizes this purpose and demands that common life be observed perfectly in religious houses of study, and this under the most severe penalty of privation of the ordination of the students, that only edifying religious be assigned to such houses, that the superior exert constant and careful vigilance to secure the most perfect observance of the religious exercises, that the students be committed to the care of a spiritual director of outstanding prudence, charity, spirituality, and religious observance, and that the professors are not only to be competent but also of conspicuous prudence and spirituality. The law on diocesan seminaries is perfectly parallel. The pre-eminence of this purpose does not escape canonical authors, who follow Clement VIII in classifying the period of clerical studies of religious as another noviceship. However, it is especially in the constant directives of the Roman Pontiffs that the preparation in sanctity receive its adequate expression. Leo XIII and Benedict XV aptly summarized the purpose of diocesan seminary training not as mere observance of regulations, not as a mere morally upright life, but as the formation in the students of the living image of Jesus Christ. In the thought of St. Pius X, the purpose of the seminary is to form the student in priestly sanctity, and the distinction between the priest and the merely upright man should be as great as that between heaven and earth. This purpose must be intensified for clerical religious, since Pius XII has clearly removed any possible doubt from the proposition that it is the obligation of the religious, not of the cleric, to strive for complete evangelical perfection.

Thus the training in priestly sanctity, in the religious sanctity of the religious priest, demands this long noviceship of at least eight years. Pius XII stated to a gathering of members of the Society of Jesus: "As a long space of time is required to establish the sturdy oak, so prolonged patience is always necessary for the formation of the man of God. Therefore, the generous daring of young men that impels them immaturity into action must be curbed. Too hasty activity destroys rather than builds up and is harmful both to the subject and to the apostolic works themselves."

In law the sister is no less the woman of God. She shares equally with religious men the obligation and the glory of striving for complete evangelical perfection. Isn't she being rushed immaturity into action? Is it conducive to her purpose of personal sanctification to hurry a young sister into the life of full activity after only a year and a half or two years and a half of postulancy and noviceship? You must be aware that at times even postulants and second-year novices are assigned to this life of full activity. In the case of the novices, this practice, as customarily carried out in fact, is clearly contrary to an important Instruction of the S. C. of Religious. Are these facts in accord with the principle of Pius XII quoted above? In his Encyclical on Sacred Virginity, the same Pontiff demands the long segregation of the seminary and scholasticate for diocesan and religious priests and then asks the question: "What gardener in planting trees exposes his choice but weak cuttings to violent storms that he may test the strength that they do not yet possess? The students of the sacred seminary and the scholastics are certainly to be considered like young and weak trees that must first be planted in places of shelter and prepared gradually for resistance and conflict." Shouldn't our age of the equality of woman have proved to us that she is the equal of man also in weakness? That she too needs a long segregation in the shelter of eternal things before she is strong enough to live eternal things even satisfactorily in the attractions and allurements of the things of time?

### III. ONE HOUSE OF STUDIES IN EVERY CLERICAL INSTITUTE

The law of the Code is that every clerical religious institute is obliged to have at least one house of studies for philosophy and theology. It is even somewhat probable that each province should have such a house. The same law is true of every diocese for the diocesan clergy. The reason for this norm is that the popes have identified the necessity of a seminary in every diocese with the necessity of sem-

inary training itself. We may add that a seminary in every diocese and a house of clerical studies in every religious institute are, generally speaking, more conducive at least to spiritual formation and evidently permit greater control, direction, and supervision. This canonical norm prompts the following subject for your thought: Should not every congregation of sisters have its own juniorate where, immediately after the noviceship, the young professed complete their undergraduate intellectual formation and continue their spiritual formation? An observation must be added here. In commanding a seminary in each diocese and a house of studies in every clerical religious institute, the Church manifests that she has no excessive fear of educational inbreeding. This difficulty will be overcome by having the juniorate teachers make their graduate studies outside their own institute.

#### IV. EXCEPTION TO THE PRECEDING NORM

According to canon law, if a religious institute or province cannot have a suitable house of studies for philosophy or theology or it is difficult to send the students to their own house of studies, they are to be sent to the house of studies of another province of the same institute, or of another religious institute, or to a diocesan seminary, or to a Catholic university. In the same circumstances, a diocese is to send its seminarians to the seminary of another diocese or, if they exist, to the common seminary of many dioceses (interdiocesan) or to the common seminary of one or several ecclesiastical provinces (regional). These canons suggest the following thoughts for your consideration: the sending of the junior professed to the juniorate of another province, or to the classes of the juniorate of another institute, or to the classes of a Catholic college or university, or to those of a diocesan college for sisters, or finally to a central house of studies for all the provinces of the same congregation.

One very important caution may and should be added here. A seminary is not a day school. By a seminary or clerical house of studies, the Church means a house where the students reside day and night. Otherwise, their principal purpose, the continued spiritual formation of the students, would have to be classed as a practical impossibility. If we apply this concept to congregations of sisters, the following conclusion seems to be evident: If congregations send their junior professed to classes outside their own institute, these young professed should reside in the one house of their own institute, under the direction of a mistress of juniors, whose office is to be

analogous to that of the spiritual director in diocesan seminaries and clerical houses of study. If this is not done, the principal purpose of a juniorate, the continued spiritual formation of the young professed, will also be a practical impossibility. A well-known authority on the law of religious, the Dominican canonist Pruemmer, has a pertinent thought on this matter: "Experience proves sufficiently and superabundantly that clerical studies suffer when the students are scattered in small houses that serve only secondarily for studies; therefore, they are to be assembled in larger formal houses whose principal purpose is the promotion of studies." We can well add that their spiritual formation suffers even greater damage.

V. SHOULD THE JUNIORATE, AT LEAST ULTIMATELY, BE EXCLUSIVELY FOR SISTERS; OR SHOULD THE JUNIOR PROFESSED BE SENT TO CLASSES WITH COLLEGE GIRLS?

It is the repeated and insistent teaching of the Roman Pontiffs and the Roman Congregations, also in our day, that there is no such thing as a mixed seminary, that is, an educational establishment for both seminarians and secular students. The words of Pius XI on this point are: "... sacred seminaries are to be used only for the purpose for which they were instituted, the proper formation of sacred ministers. Therefore, not only must there be no place in them for boys or young men who manifest no inclination for the priesthood, since such association does great harm to clerics, but the religious exercises, the plan of studies, the method of government must all tend to prepare the mind of the student in the proper manner for the performance of his divine office. This must be the sacred law of all seminaries and it admits of no exception." There are eminent canonists who maintain that the seminary is not to be classed as mixed if seculars are confined to attendance at the classes. However, the S. C. for the Oriental Church declared in 1940: "The doctrinal, moral and ascetical formation of the students is to be imparted in seminaries, that is, in colleges or houses devoted exclusively to the preparation of students for the priesthood and properly established and directed to this purpose." Therefore, the doctrinal formation also is to be exclusively for seminarians. This principle was affirmed more clearly for Italy by the S. Consistorial Congregation in 1912 and the S. C. of Seminaries and Universities in 1920: "Care is to be taken also that the classes be reserved to seminarians or aspirants for the priesthood, since the seminary classes, also of minor seminaries, should have the distinctive spirit and orientation demanded for aspirants to the priesthood." The latter Congregation also gave

the essential reason for the principle, which we can summarize as follows: As the formation of a Catholic must animate every Catholic teacher and be the soul of every Catholic classroom, so the formation of the priest must animate every seminary professor and be the soul of every seminary classroom; education is formation, not the mere imparting of knowledge; and every class must be a training in both knowledge and virtue. This doctrine of the S. Congregation is certainly not new; it is the basic concept of Catholic education. The reasons for the separation given by popes and the sacred congregations are also: Clerical education is something entirely different from that of the laity and the association of the two is a cause of loss of vocations, fatal to clerical formation, and the cause of great harm to clerical students. The distinction and separation of ecclesiastical and lay education are to be carefully pondered in the following emphatic words of Leo XIII: "For this reason the education, studies and manner of life, in brief all that appertains to priestly discipline, have always been considered by the Church as something complete in themselves, not only distinct but also separate from the ordinary norms of lay life. This distinction and separation must remain unchanged also in our times, and any tendency to unite or confuse ecclesiastical education and life with lay education and life must be judged as reprobated not only by the tradition of the Christian centuries but by the apostolic teaching itself and the dispositions of Jesus Christ."

Thus the subject for your consideration here is: Should not the classroom for the young sister also have a distinctively religious spirit and orientation? Should not the religious formation of the sister animate all her teachers and be the soul of every class she attends? Is the classroom of secular girls the suitable place for the education of the young sister just out of the noviceship?

#### VI. FINANCIAL SUPPORT OF JUNIORATES

In his Apostolic Exhortation on Priestly Sanctity, Pius XII stated: "What is more, Venerable Brethren, We heartily commend the plans that you will discuss to insure that priests be provided not only with means to meet their daily needs but also with assurances of assistance for the future—as We are happy to see done in civil society—particularly for cases in which they may fall ill, be afflicted with chronic ill health, or be weakened by old age. Thus you will relieve them of all anxiety for the future." If we apply again the principle of comparison, the salary of sisters should be sufficient to

provide for their daily necessities, at least all ordinary medical care and old age. It should also provide, at least in good part, for their formation. It is inherent and essential in every centralized religious institute that there should be an annual tax on every house for the general and provincial expenses, and a very great part of such expenses is the education and support of subjects in the states of formation. This tax is a necessary item of the budget of every convent, and the income of any convent of a school or institution that does not belong to the institute is to be derived at least principally from the salaries of its sisters.

#### VII. EDUCATION AND FORMATION OF SUBJECTS APPERTAINS TO THE INTERNAL GOVERNMENT OF THE INSTITUTE

The canons on clerical houses of study apply to all clerical religious institutes, even if diocesan. These canons nowhere prescribe any intervention of the local ordinary; but, on the contrary, they place houses of study under the authority of the superiors and the general chapter of the particular institute. The reason is evident. The education and formation of subjects in any religious institute, pontifical or diocesan, clerical or lay, is a matter that by its very nature clearly appertains to internal government, that is, to the authority of the superiors of the institute. The admitted concept of internal government in canon law is that it includes not only the general relation of subjects to superiors but also the admission of subjects into the congregation and to the professions, their education and formation, appointment to various offices and employments, and transfer from house to house. External authority and other persons outside the institute may and have helped; but the right, the obligation, and the responsibility for the education of subjects fall on the superiors of the congregation. I believe it is necessary to emphasize this point. In this matter higher religious superioresses are too prone to wait for those outside the institute to take the initiative, whereas they themselves have the responsibility for action.

As a brief conclusion, we may appropriate a thought of Pius XI: "There is perhaps nothing that the Church has promoted through the course of the centuries more actively, maternally and carefully than the suitable training of her priests." In our own country, where Catholic education is so important a part of the Church and of Catholic life and where sisters are so essential a part of that Catholic education, there is perhaps nothing that we should promote more actively, generously, and progressively than the proper education and formation of the sisters.

## Book Reviews

INTRODUCTION TO THEOLOGY. *Theology Library*, Vol. I. Edited by A. M. Henry, O.P. Translated from the French by William Storey, Pp. 306. Fides Publishers, Chicago, 1954. \$5.95.

This is the first of a six-volume *Theology Library*, presenting a complete theological synthesis based on the *Summa* of St. Thomas. The translation of the other five volumes will appear during the next two years. The complete work, the result of eight years of collaboration by forty-one Thomistic theologians under Dominican inspiration, envisages as its audience: priests wishing "to continue to grow in the subject of their specialty"; religious seeking to penetrate still more the subjects they teach in religion class; the laity in search of a systematic theology for apostolic or professional reasons. Father Putz, in the introduction to Vol. I, after noting a gap between the Latin manuals used by seminarians and the simplified textbook of religion courses, expresses the hope that the *Theology Library* will fill this gap. Father Henry, the General Editor, promises us no mere rehash of St. Thomas when he announces: "Each contributor has tried to rethink the questions and to present them under a form and in terms, nay, even in categories which are accessible to the modern reader." This is, indeed, a bold promise, one whose fulfillment, especially in what concerns "the categories of the modern mind," will require that rare combination of a thorough knowledge of St. Thomas and of modern thought. Readers, then, will be justified in insisting upon some visible efforts at bridge-building between Thomas' mind and that of today.

Until the other volumes have appeared, one cannot determine how far the *Theology Library* suits the level of the audience envisioned. To judge by the first volume, those who have had no formal training in theology will find it very difficult to get the desired initiation, if not impossible.

The translation is generally correct and clear. Clarity and readableness would have been helped still more by shorter sentences. The French of the original "sticks out all over."

This first volume treats the sources of our Christian faith in nine chapters followed by a tenth on "Theology as the Science of Faith." This arrangement is solidly based and commends itself as reflecting the basic, natural movement of the mind: getting the



data for science, theological loci (chapters 1-9) and interpreting the data (chapter 10).

The first two chapters are by far the best in the book and will profit even trained theologians. Both show a keen awareness of the actual problems of theology and offer a real solution. Father Liégé, in the first chapter, on the "Sources of Christian Faith," treats of the meaning of the Word of God and, after asking where we can find it, answers that it is an ever-present reality in Tradition, which is rightly defined as the consciousness of the Church. Questions about the *magisterium* follow and are given proper development. This chapter especially prompts the doubt whether a reader not trained in theology can be initiated into theology through it. It is so good that we may venture to say that nearly half the professors in seminaries have not yet caught up with its doctrine.

Father A. M. Dubarle, in the second chapter, entitled "Introduction to Holy Scripture," has some fine pages on the action of inspiration on the will of the hagiographer. One effect, often neglected, is the edifying power of the Word of God. Finally, his reflections on the role of Scripture in Christian thought are refreshing.

The following chapters are adequate. Errors noted in passing are: the three thinkers mentioned (p. 9) are not fourteenth- but nineteenth-century writers; Franzelin not Grangelin (p. 9); St. Vincent of Lerins is not second century (p. 26); a negative (p. 130, last line) has slipped out of the English translation; in the transliteration of Greek terms (p. 110) there are some mistakes besides inconsistency; Hexaplo (p. 156) for Hexapla; proscribed (p. 157) should be proscribed; mystagogy becomes (pp. 293, 294) mystology, and the mystagogue a mystologue.

In the tenth chapter, "Theology As the Science of the Faith," theology is rightly called faith seeking understanding. Precious, indeed, is the psychological description (p. 256) of the *intellect* of the believer torn between the violence which faith does to understanding and the desire to see what it believes. Out of this tension theology is born. Unless, however, the following volumes will provide an adequate treatment of this very grave topic, this chapter must be judged unsatisfactory in one important respect: not once are we told just what understanding is. (Rather, Father Camelot's remarks on "The Believer and Theological Reflection" [p. 277] come nearer to what we should expect—a hint that theology is not only, or even primarily, a *scientia fidei* but an *intelligentia fidei*.) The section entitled "Theology After the Thirteenth Century" (pp.

268, 269) is ungenerous and incorrect in asserting that "The theologians of the Renaissance and subsequent periods did not produce original work." The strictures upon the methods of theological instruction (p. 269) "either in the seminaries or in the majority of religious scholasticates" are set forth with such a sweeping disregard for facts and distinctions that the picture is falsified.

Nothing but praise is due for the decision "to take a stand" (p. 258) and, if a truly scientific theology is desired, for the stand taken. Is this kind of theology the kind most of the audience envisioned wishes or can assimilate?—that is the question. The attempt to show (pp. 270, 271) how the order of the *Summa* satisfies the exigencies both of scientific thought and of the historical, contingent, concrete order of revelation is to be recommended as a recognition of a present-day difficulty urged against the *Summa*. The answer, however, seems actually to compromise the very ideas which are basic to Thomas' conception of theology both as a science and as understanding. For Thomas begins by laying it down that theology is a science, but one subalternated to that of God and the Blessed. For, it receives its principles from that science in which they are *per se nota*. Consequently, the structure of the subalternated science must, to be true to its essence, follow that of the subalternating science. But surely, in His science, God sees Himself as the explanation of all, and He sees the more general, and therefore more formal and more abstract (this terminology, used in a definite Thomist sense here, is treacherous) as giving understanding to the less general, the more material, more contingent, more concrete. Hence, if the present-day difficulty intends, not merely to direct our chief attention to, but also to confer ontological primacy (*prius quoad se*) upon the concrete taken as the contingent and the historical, then we must simply say that Thomas went another way.

The very appearance of such a *Theology Library* is a happy omen. May the high expectations engendered by the success of this first volume be fulfilled in those following.—JAMES J. DOYLE, S.J.

**THE SACRAMENTS IN THE CHRISTIAN LIFE.** By M. M. Philipon, O.P., M.S.T. Translated by John Otto, Ph.D. Pp. 394. The Newman Press, Westminster, Maryland, 1954. \$4.25.

To live a Christian life means to live more and more the life of Christ. "For me to live is Christ" (Phil. 1:2). The principal means Christ uses to transform our lives into His are the sacraments.

Many books have said this, many as well, perhaps, as Father Philipon's *The Sacraments in the Christian Life*; but in the past few, very few, have tried to say it just the way he has.

In this book Father Philipon takes for granted that the dogmatic theologians have established the doctrine of the sacraments; what disputes there are he bypasses. He occupies himself almost entirely with concrete explanations tailored to give the reader an understanding and a realization that the sacraments transform his life into Christ's life and make him a member of a whole sacramental society, which is a new way of looking at the Church. This unusual approach should make the book helpful reading for religious and priests; it should deepen their own personal appreciation of the sacraments and provide them a wealth of material for presenting the sacraments to lay people in catechism classes, instructions, and sermons.

But one of the things that might keep the reader from attaining this understanding and realization is the amount of formalized and abstract phraseology belonging to traditional spiritual writers that Father Philipon has used. It may be the fault of the translator, and not Father Philipon's at all, but phrases like "beings of the universe," "highest perfection," and "marvels of His grace" crop up frequently on nearly every page. Many of these clichés have been used so often that, in English at least, all their meaning has been worn away.

Another fault that may keep the reader from realizing that the sacraments transform his life into the life of Christ is Father Philipon's failure to emphasize the need of faith in coming to this realization. Exteriorly, the life of the wayfarer is entrained in time and place, is often drab and uneventful. It is only through faith that any man can know the sacraments transform his life into Christ's. But this transformation does not change the exterior life of the wayfarer. Afterwards it is as it was before, confined to time and a particular place, still drab and uneventful. Since Father Philipon was describing the role of the sacraments in the Christian life, he ought to have made more of this point.

However, Father Philipon may have taken for granted that his reader would be well aware of the necessity of faith before he came to his book. For such a reader Father Philipon's book offers new and clear insights into the Christian life in terms of the sacraments, insights that are certain to help him grow spiritually and help him in instructing others.—JAMES MAGMER, S.J.

**LOS INSTITUTOS SECULARES.** By Gerardo Escudero, C.M.F. Pp. 380. Editorial Cculsa, Madrid. 45 pesetas.

Since the promulgation of the papal constitution *Provida Mater Ecclesia*, which set up a new canonical state of perfection and gave the name secular institutes to those communities following this state of perfection, many articles on various aspects of secular institutes have appeared in periodicals, some of which have been collected and published in book form. The present work is not such a book, but is a unified study of the nature and law of secular institutes. After two preliminary chapters on the background and origin of secular institutes and some general concepts, the rest of the book falls into two sections. The first treats of the secular institute in itself: its law, constitution, government and administration of temporalities; the second deals with the members, their qualifications, formation, general and particular obligations, and departure from the institute. The book has two appendices, one containing all the documents from the Holy See on secular institutes; the other, an account of individual secular institutes all over the world. Each country is listed with all the institutes which have their mother house in that country. While all the accounts are brief, none exceeding three pages, some consist of no more than the mere name of the institute.—JAMES I. O'CONNOR, S.J.

**THE WAY.** By Monsignor Joseph M. Escriva. Pp. 256. Scepter, Chicago, 1954. \$2.25.

Since the practice of writing down striking thoughts—thoughts which throw new light on old but solid spiritual truths—is rather common among religious, a thesaurus such as *The Way* should be a most welcome addition to the community library as well as one's spiritual notes. Monsignor Escriva, the founder of the *Opus Dei*, suggests a number of brief and practical thoughts on the virtues and other fundamental principles of the spiritual life. Under 46 headings—subjects such as charity, presence of God, study, humility, winning others—he proposes 999 packets of spiritual energy, the fruit of his own meditation. It is his hope that these ideas will so strike the reader that he will better his life and “see along the ways of prayer and love.”

Over and above its value for meditation, which Cardinal Stritch so highly praises in his forward to the book, this thesaurus can be most helpful toward a more fruitful practice of the particular examen,

for a good number of the 46 headings treated in the book are the common subjects for such an examen. Each of the twenty or thirty thoughts presented under any one heading views the virtue from a new and fresh angle. Such a consideration gives the religious a deeper insight into the virtue itself and opens up new ways for the practice of that virtue.

There is no doubt that *The Way* will enjoy the same success in America that it has received in Europe during the last decade.

—R. H. TALKIN, S.J.

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DAUGHTERS OF ST. PAUL, Old Lake Shore Rd., Derby, N. Y.

*St. Paul Sunday Missal.* Compiled by the Daughters of St. Paul. A doctrinal paragraph precedes each Sunday Mass, and a catechetical paragraph is found at its conclusion. The book is attractively printed in red and black. There are apt illustrations. Pp. 670. Soft cover \$1.00. Hard cover \$2.00.

*The Holy Gospels.* The text used is the Confraternity version. The English translation of the adequate catechetical notes of Reverend John E. Robaldo, S.S.P., are by Sister Joan Mary, D.S.P. It is of prayer-book size and profusely illustrated. Pp. 719. Paper \$1.00. Cloth \$2.00.

DAVID MCKAY CO., INC., 55 Fifth Ave, N. Y. 3.

*Living Christianity.* By Michael de la Bedoyère. The editor of the *London Catholic Herald*, after fifty years of Catholic life, has some very provocative thoughts to offer his fellow Catholic laymen on the Catholic way of life. Directors of lay retreats will find this book a welcome addition to the retreatants' library. Pp. 200. \$3.00.

*The Third Door. The Autobiography of an American Negro Woman.* By Ellen Tarry. In the pages of this truly human document we can see what race prejudice was when Ellen Tarry was a child. It is heartening to see what progress has been made though much still remains to be done. This book should hasten that progress. Pp. 304. \$3.50.

EDITORIAL 'Sal Terrae,' Apartado 77, Santander, Spain.

*Los Ejercicios de San Ignacio.* Por el P. Antonio Encinas, S.J. Students of the *Exercises of St. Ignatius* who are familiar with Spanish will want to read this latest study of the *Exercises*. Pp. 851

*De Statibus Particularibus.* By E. F. Regatillo, S.J., and M. Zalba, S.J. This tract was omitted from the first edition of the three-volume set of *Theologia Moralis Summa* by the same authors because of its length. In size of page and style of print it conforms to the set from which it was omitted. Pp. 267.

FIDES PUBLISHERS, 21 West Superior St., Chicago 10, Illinois.

*Lend Me Your Hands.* By Bernard F. Meyer, M.M. This is an eloquent book on the lay apostolate by a veteran missionary. Archbishop Richard J. Cushing of Boston not only wrote the preface for the book, but ordered 1,000 copies for distribution among the leaders of the lay apostolate groups in the archdiocese of Boston. This is a book which every priest active in the care of souls should read. Pp. 235. \$3.50.

*What They Ask About Marriage.* By Monsignor J. D. Conway. The answers to the questions that young people ask about marriage are given in this volume by Monsignor Conway, who is a trained canonist with experience in the Diocesan Marriage Court of Davenport, Iowa. The questions were culled from the "Question Box" in the *Catholic Messenger* of Davenport, and are arranged under four heads: Preliminaries to Marriage; The Marriage Ceremony; Life Together; Marriage Failures. Pp. 322. \$3.75.

P. J. KENNEDY AND SONS, 12 Barclay St., N. Y. 8.

*The Virtue of Love.* By Paul de Jaegher, S.J. The transition from the purgative to the illuminative way in the spiritual life is natural and presents no difficult problems. The same cannot be said for the transition from the illuminative to the unitive way. It is the author's opinion that many priests and religious never make the transition and, as a result, never transcend mediocrity. This book of meditations and instructions has for its aim to guide souls to make this transition successfully. If you are not a beginner in the spiritual life, *The Virtue of Love* is a book you should read and meditate. Pp. 176. \$3.00.

THE E. M. LOHMANN CO., 413 Sibley St., St. Paul 1, Minn.

*Saint Andrew Junior Daily Missal.* By Dom Gaspar Lefebvre, O.S.B. Adapted by Canon Gray. Illustrated by Marc Amsens. An ideal prayer book for junior and his sister. The translation of even the Gospel and Epistles are such as to appeal to the young. It is profusely illustrated and handsomely bound. It would make a

very appropriate First Communion gift. Pp. 587. \$3.50, \$5.25, \$6.75.

MCGRAW-HILL BOOK CO., INC., 330 W. 42 St., N. Y. 36.

*My Beloved. The Story of a Carmelite Nun.* By Mother Catherine Thomas, D.C. This book has universal appeal. Lay people, both Catholic and non-Catholic, will find in it the answers to their many questions concerning the life of the cloistered religious. Religious will find it interesting and inspiring, for it portrays graphically how much the Discalced Carmelites are doing for God's glory and the salvation of the world. Very definitely it is a book which every girl should read who feels she may have a vocation to the life of the cloister. Pp. 252. \$3.50.

*The Catholic Shrines of Europe.* Text by Monsignor John K. Cartwright. Photographs by Alfred Wagg. An interesting book for leisure hours. Pp. 212. \$6.00.

THE NEWMAN PRESS, Westminster, Maryland.

*Sources of Christian Theology*, Vol. I, *Sacraments and Worship.* By Paul F. Palmer, S.J. It is gratifying to note that the departments of religion in Catholic colleges and universities are more and more introducing courses in theology. Since the source material for such courses is in Latin or Greek for the most part, scholarly translations of this source material are indicated. The series, *Sources in Christian Theology*, is designed to meet this need. The editor is well-fitted for the task he has chosen, since he has taught theology for many years. Religious surely should know their religion and be familiar with the sources if not in the original at least in translation. Pp. 227. \$4.75.

*Chastity.* This is volume five of the *Religious Life Series*. It consists of a translation of the conferences given at Paris to a convention of religious women to help them meet the problems posed by life in the world of today. There are three parts to the book. Part I treats of the history of religious chastity in four conferences. Part II in five conferences deals with the theology and canon law of chastity. Nine conferences comprise part III which considers the psychological and medical aspects of chastity. Pp. 267. \$4.00.

*Marcelino. A Story from Parents to Children.* By Sanchez-Silva. Translated by Angela Britton. Illustrated by Goni. *Marcelino* is a delightful story of the adventures of a foundling and



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the monks who adopted him. The many illustrations add a special charm to the tale. Pp. 109. \$2.50.

THE PRIORITY PRESS, Asbury Road, Dubuque, Iowa.

*The Indwelling of the Trinity.* By Francis L. G. Cunningham, O.P. This book is a notable example of excellent theological writing. It traces the history of the development of the doctrine of the indwelling of the Blessed Trinity in the souls of the just. The central thesis of the book is that the teaching of St. Thomas on this subject in his early work, the *Scriptum super Sententiis Petri Lombardi*, and that in the later work, the *Summa Theologiae*, is the same despite notable differences in terminology. The book is timely as much recent writing on the subject bears witness. It is a well-written book so that it is easy to follow the author's arguments. The ascetical aspect of the subject is not treated since it is outside the scope of the book. Here is a new book which should be found in every library of theological works. Pp. 414. \$7.50.

ST. MEINRAD ESSAYS, St. Meinrad, Indiana.

*Essays on the Priesthood.* The nine essays on the various aspects of the priesthood are by as many authors. They were written on the occasion of the centenary of the Archabbey of St. Meinrad and in gratitude for the 1800 priests it has given to the Church. The first printing was exhausted within a month. A second printing is now available. Pp. 100. \$1.00.

SHEED AND WARD, 840 Broadway, N. Y. 3.

*Philosophical Psychology.* By J. Donceel, S.J. If you teach psychology, this is a text you will wish to examine with a view to using it in your classes. It differs from most texts on the subject because it gives considerable space to scientific psychology. This supplementary material is contained in separate chapters and may be omitted or assigned as supplementary reading if necessary. Despite the fact that it is a text, it makes interesting reading. Pp. 363. \$4.50.

UNIVERSIDAD PONTIFICIA COMILLAS, Santander, Spain.

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## External Grace in the Spirituality of Père Caussade

John A. Hardon, S.J.

**P**ÈRE CAUSSADE is unique among ascetical writers in modern times. The one book on which his reputation rests, *L'Abandon a la Providence Divine*, was not published by him but edited a hundred years after his death, by Father Ramière, the apostle of the Sacred Heart in France. It was not even a book in the accepted sense but a collection of 132 letters of spiritual direction, which he wrote to the Religious of the Visitation at Nancy, where he had charge of the local retreat house. Yet this posthumous work has enjoyed a diffusion perhaps unequalled in its class during the past century. As of 1928, it had gone through twenty-one editions in French and had been translated into a dozen languages. In the new *Enciclopedia Cattolica*, published under Vatican auspices, the author is described as "the classic teacher of resignation to the will of God."

The full title of the original edition, *Self-Abandonment to Divine Providence, Considered as the Easiest Means of Sanctification*, gives us the clue to its wide popularity. In the mind of Caussade, the easiest way to spiritual perfection—for everyone—is complete resignation to the supernatural providence of God. As such, the idea was nothing new, but Caussade's handling of the subject was decidedly new. He integrated this familiar concept into the body of Catholic doctrine on external grace and thereby clarified what previously had been known, but not so pointedly realized. The following study is intended to synthesize the basic elements of Caussade's teaching on self-abandonment to divine providence, where the latter is conceived as a veritable atmosphere of external graces in which God places our life, and through which He designs our salvation and sanctification.

### *The Meaning of External Grace*

In the spirituality of Père Caussade, the activity of God is described as embracing all time and all things, operating without ceasing and with divine surety for the sanctification of human souls. He sees all creation as unified in this divine operation and consequently regards every creature, in its way, as a predestined means

to lead men to their supernatural end; in other words, as a grace of God. "The order established by God, the good pleasure of God, the will of God, the action of God—grace—all of these are the same thing in this life. It is God laboring to make the soul like to Himself. And perfection is nothing else than the soul's faithful co-operation with this labor of God." Moreover, what may not seem immediately evident, since the power of God is infinite, it is not only the good things but also the evil which He can use to accomplish His eternal designs upon men; so that "everything succeeds in the hands of God; He turns everything into good."

Although Père Caussade makes no distinction between internal and external graces, but considers everything in some sense as a grace of God, yet it is not difficult to trace such a distinction in his writings. Following the common terminology, graces are called external when they are outside of man's intellect and will and internal when they are immediately and specially received from God within the intellect and will. In answer to the question, then—What does Caussade regard as an external grace?—he would answer, "Every creature which is not an internal grace of God." "The divine order gives to *all* things, in favor of the soul which conforms to it, a supernatural and God-given value. Whatever this order imposes, whatever it comprehends, and all objects to which it extends, become sanctity and perfection; for its virtue knows no limits, but divinizes all things which it touches." As extensive as it is, this concept of external grace is in full accord with Catholic theology. St. Augustine, for example, does not hesitate to call external graces all the effects of supernatural providence which help the human will to perform acts of virtue and those which, under divine guidance, prevent men from committing sin.

#### *Different Kinds of External Grace*

An exhaustive classification of the various types of external grace described by Caussade would run into a score of items. But these can easily be reduced to several large divisions.

*Everything which is good.* As a general principle, the love of God transforms into grace everything which is good, nor does it limit this transformation only to such things as appear good to us. For divine love is present in all creatures, with the sole exception of those which are sinful and contrary to the law of God.

*Temporal afflictions and adversities.* God uses them to convert and sanctify our souls. No matter how painful, sickness and physi-

cal suffering are in reality a grace of God, always intended as such for the one suffering and sometimes used by Him for the conversion and sanctification of others. Writing on one occasion to a friend whose fields were destroyed in a storm, Caussade expressed his sympathy that "hail and the rains have done great damage in many provinces, including your own. But God intends this as a grace, that we may derive profit from all the plagues of heaven for the expiation of our sins."

*Spiritual and psychological trials.* It is generally easier to accept sickness and temporal adversity as coming from God than to recognize His gift in the negative conditions of our mind and emotions: aridity in prayer, coldness in spiritual things, anxieties, discouragements, and fears. Caussade does not subscribe to the theory that these states of mind and feeling are a certain sign of negligence on the part of the soul. Without denying this possibility, he prefers, with St. John of the Cross, to consider them as species of divine grace. "Just as God converts, reproves, and sanctifies people living in the world through afflictions and temporal adversities, so He ordinarily converts, reproves and sanctifies persons living in religion by means of spiritual adversities and interior crosses, a thousand times more painful, such as dryness, fatigue and distaste" for the things of God.

*The actions of others.* God uses the actions of other people as graces for our sanctification. Their ordinary words, conduct, and gestures are intended as means of producing supernatural effects in our souls. This is particularly hard to see where the actions are offensive and the offender is personally not wicked, and may even be highly virtuous. Hence the exclamation. "Blessed be the God of all things and in all things, but especially because He knows how to use all things for sanctifying His elect through one another. . . . He often uses a diamond to polish another diamond. How important is this thought for our consolation, that we may never be scandalized at the petty persecutions which good men sometimes occasion against each other." In this connection, St. John of the Cross used to say that a religious is refined and sanctified in word, thought, and action by the character and manner of conduct of his fellow religious.

It is of special importance to see God operating in the persecution or perhaps criminal actions of others. He permits these things in order to draw good out of them. Thus St. Paul's inspired panegyric on the great believers of the Old Law—Noe, Abraham, Moses, Isaac, Jacob, and Joseph—is an application of this principle, that

God tries His chosen servants by sending them trial and opposition; and their sanctification is determined by the measure of faith which recognizes in these human obstacles the workings of divine grace. This was the spirit in which David accepted the cursing of Semei, as a just punishment ordained by God for his spiritual welfare. With St. Augustine, therefore, we should "marvel at the way God uses even the malice of those who are wicked in order to help and elevate those who are good."

*Temptations.* If considered as coming from the devil, temptations are directed only to the destruction of souls; but from the viewpoint of God's permissive will, which never allows us to be tried beyond our strength, they are true graces. And "violent temptations" are especially "great graces for the soul." By the same token, the revolt of the passions, which is often a cause of anxiety to spiritual persons, should not be regarded as evidence of aversion from God, but, "on the contrary, as a greater grace than you can conceive." Troubles of conscience may be estimated in the same manner.

*Sins* at least might seem to be excluded from the category of external graces. Evidently God does not want anyone to commit sin. And yet, says Caussade, "we must remember that, without willing sin, God uses it as an effective instrument to keep us in humility and self-depreciation." This thought is very much like that of St. Augustine who, when speaking of Peter's denial of his Master, explained that God permitted this humiliation to teach him not to trust in himself—thus turning a grievous fault into spiritual acquisition.

### *Sanctifying Effect of External Graces*

The sanctifying effect of external graces was already familiar to Sts. Augustine and Thomas Aquinas, who recognized that God exercises a special supernatural providence over souls who are living in His friendship. What seems to be Caussade's contribution in this matter is the tie-up which he made between external graces and the sacramental system; while only analogous, there is a real similarity between the two. In both cases, the external element is an instrument for the communication of grace.

External graces are sanctifying in countless ways. But in general Caussade concentrates on the three most familiar in the spiritual life; namely, by purification, illumination, and union with God. This is not to say that only these effects take place, or that they occur in any particular sequence; and least of all does it mean that Caussade

ignores the correlative necessity of internal grace to purify, enlighten, and unite the soul with God.

### I. Purification

The second volume of the French edition of *L'Abandon* is mainly concerned with the purifying effect of external grace, achieved through detachment from creatures and stripping of self. Repeatedly the axiom is stated that "a person cannot be united with God, source of all purity, except through detachment from everything created, source of impurity and continual corruption." To this end "it is necessary that our souls be emptied [of creatures], before God can fill them with His own Spirit."

By means of external graces, and especially suffering, God accomplishes in us this detachment from creatures and self. There is a difference, however, in His way of acting with different persons. Those already advanced in the spiritual life, He is accustomed to "despoil of all gifts and sensible fervor," whereas "the effect of His mercy is to deprive worldly persons of temporal goods in order to detach their heart from them."

Time and again, Causade stresses the same truth: God purifies the soul by suffering and trial. But he goes beyond the ordinary interpretation of the statement in Scripture that the just man is tried by afflictions as gold is tried by fire. "Crosses and tribulations," he says, "are such great graces that generally sinners are not converted except through them, and good persons are not made perfect except by the same means."

Following the analogy used by the saints, Causade compares God to a doctor who administers bitter medicine to restore health to the soul and removes with the scalpel of suffering whatever stands in the way of our spiritual progress. According to St. Augustine, "in those whom He loves, God, like a wise physician, cuts away the tumor" of overweening self-confidence. To be specially noted is that this law of purification is universal; it applies as well to worldly minded as to saintly souls; it affects temporal goods as well as spiritual attachments; and it is proportionally more intense and complete as the degree of union with Himself to which God intends to raise a soul is greater. Thus St. John of the Cross: "according to the proportion of its purity will also be the degree of enlightenment, illumination and union of the soul with God, either more or less"; and the requisite purity is obtained in the crucible of purification. Causade therefore concludes that "the more God retrenches nature, the more He bestows the supernatural."

II. *Illumination*

External graces also enlighten the soul to recognize the will of God in its regard. Caussade looks upon this manifestation of the divine will as the "spiritual direction of God." One of the surest means of sanctification, he believes, is simply to use whatever God, the supreme Director of souls, places before us moment by moment, either to do or to suffer. Souls who thus abandon themselves to the will of God find evidence everywhere of what He wants them to do. They are directed "by the intermittent actions of a thousand creatures, which serve, without study, as so many graces of instruction."

Consequently, God is seen as leading us as much by the external events of our life as by the internal inspirations of His grace. He "speaks" to us as He spoke to our Fathers, to Abraham and to the chosen people, showing us His will in all the circumstances which befall us. Addressing himself to God, Caussade declares: "You speak, Lord, to the generality of men by great public events. Every revolution is as a wave from the sea of Your providence, raising storms and tempests in the minds of those who question Your mysterious action. You speak also to each individual soul by the circumstances occurring at every moment of life. Instead, however, of hearing Your voice in these events, and receiving with awe what is obscure and mysterious in these Your words, men see in them only the outward aspect, or chance, or the caprice of others, and censure everything. They would like to add, or diminish, or reform, and to allow themselves absolute liberty to commit any excess, the least of which would be a criminal and unheard-of outrage.

"They respect the Holy Scriptures, however, and will not permit the addition of a single comma. 'It is the word of God,' they say, 'and is altogether holy and true. If we cannot understand it, it is all the more wonderful and we must give glory to God, and render justice to the depths of His wisdom.' All this is perfectly true, but when you read God's word from moment to moment, not written with ink on paper, but on your soul with suffering, and the daily actions that you have to perform, does it not merit some attention on your part? How is it that you cannot see the will of God in all this?"

Every circumstance, therefore, of our daily life is an expression of the divine will for us at that moment. And, correspondingly, every external grace is meant for our "guidance and illumination."

Commenting on this doctrine in *L'Abandon*, Garrigou-Lagrange



points out another function which external grace may serve as a means of our instruction. "In this way," he says, "within us is formed that *experimental knowledge* of God's dealings with us, a knowledge without which we can hardly direct our course aright in spiritual things or do any lasting good to others. In the spiritual order more than anywhere else real knowledge can be acquired only by suffering and action." For example, "we foresee that a very dear friend who is sick has not long to live, yet when death does come and if our eyes are open to see, it will provide a new lesson in which God will speak to us as time goes on. This is the school of the Holy Ghost, in which His lessons have nothing academic about them, but are drawn from concrete things. And He varies them for each soul, since what is useful for one is not always so for another."

An important element in this experimental knowledge is the experience it gives us of our weakness and imperfection in the face of trial and temptation. These occasions—external graces of tribulation—show us how impotent we are to do any good without the help of God, and teach us to turn to Him instead of depending on ourselves; for, as Causade explains, "We must be thoroughly convinced that our misery is the cause of all the weaknesses we experience, and that God permits them by His mercy. Without this realization we shall never be cured of secret presumption and self-complacent pride. We shall never understand, as we should, that all the evil in us comes from ourselves, and all the good from God. But a thousand experiences are needed before we shall acquire this two fold knowledge as an abiding habit; experiences which are more necessary the greater and more deeply rooted in the soul is this vice of self-complacency."

### III. Union with God

The most important effect of external graces is the union with God which they develop in the soul, to which purity and illumination are only contributing means. In a famous passage, Père Causade regrets that more people do not appreciate this power that creatures have to unite us with the Creator. "What great truths are hidden even from Christians who imagine themselves most enlightened. How many are there among us who understand that every cross, every action, every attraction according to the designs of God, gives God to us in a way that nothing can better explain than a comparison with the most august mystery? Nevertheless there is nothing more

certain. Does not reason as well as faith reveal to us the real presence of divine love in all creatures, and in all the events of life, as indubitably as the words of Jesus Christ and of the Church reveal the real presence of the sacred flesh of our Savior under the Eucharistic species? Do we not know that by all creatures and by every event, the divine love desires to unite us to Himself, that He has ordained, arranged, or permitted everything about us, everything that happens to us with a view to this union? This is the ultimate object of all His designs, to attain which He makes use of the worst of His creatures as well as the best, of the most distressing events as well as those which are pleasant and agreeable."

It may be added by way of explanation that Caussade, in common with traditional theology, understands union with God in two ways, as active and as passive. In active union, the soul gives itself to God by conformity to His will; in passive union, however, besides the active conformity of will, God Himself acts in the soul by the gifts of His interior grace. Obviously, external graces cannot of themselves produce the latter kind of union; they only dispose the soul to receive it. Yet, in the ordinary providence of God, they are the *conditio-sine-qua-non* for passive union with God.

This doctrine which regards external graces as disposing the soul for passive union is familiar from the writings of St. John of the Cross. It is also the underlying theme of *The Abandonment to Divine Providence*. God uses external events, persons, places, and circumstances to perfect a human soul in His love. This may take place in a variety of ways.

1. External graces give us occasion to resist temptation and acquire the contrary virtues. In general, temptations are said to be the effect or permissive result of "one and the same mortifying and life-giving operation of God. On the one hand, He allows the various movements of passion to give you an opportunity for combat and development in the opposite virtues. On the other hand, He establishes in you, in the midst of these agitations, the solid foundation of perfection, namely, understanding, profound humility, and hatred of self." Thus conceived, the fight against temptations takes on a nobler meaning. Without them we should remain satisfied with a minimum of effort, with less intense acts of virtue. They spell the difference between a certain regularity in well doing and the fervor which leads to high sanctity.

2. These trials not only help us acquire solid virtue, but they prepare us for union with God, that "you may love God for

Himself at the cost of yourself." We are also given occasion to prove our love, as declared by St. Francis de Sales, that "it is not in abnegation, nor in action, but in suffering that we give the best evidence of our love. . . . To love suffering and affliction for the love of God is the high-point of heroic charity; for then nothing else is lovable except the divine will."

3. Finally, external graces assist our growth in sanctity and render us more apt for union with God by increasing the store of supernatural merit. Divorced from the spirit of faith, the routine details of domestic and religious life seem to be quite meaningless. In reality "these 'trifling' daily virtues, faithfully practiced, will bring you a rich treasure of graces and merits for eternity."

More heavy trials, says Caussade, are more meritorious. This does not mean that the degree of merit corresponds to the difficulty of the work performed, which is false. But in supporting burdens that are more difficult, we generally give a greater proof of virtue than when doing actions which are more agreeable. Difficult tasks not infrequently demand the outpouring of all the generosity of which a soul is capable.

#### *Estimate of Père Caussade*

When introducing Père Caussade's *L'Abandon* to the public, Henri Ramière felt he should answer the first question that comes to the mind of anyone familiar with some of the aberrations in French spirituality that were current in the seventeenth and eighteenth centuries. Is there any danger that this doctrine of abandonment, if put into literal practice, will lead to a type of quietism which says that "in the state of perfect resignation to God, the soul renounces every act and exercise of any virtue, and remains in quiet repose in the presence of God"?

Père Ramière first analyzed Caussade's theological principles, somewhat as we have done in the foregoing study, and concluded that they are founded on the bedrock of Christian asceticism, as taught by the Church's tradition and as practiced by the greatest saints. Then he makes a number of distinctions, which completely dissipate any misgivings about the orthodoxy of *Self-Abandonment*.

Caussade did not write a complete treatise on Christian perfection. He took only one aspect, namely, submission to the will of God, and omitted—without the suggestion of denying—the bulk of ascetical principles, in whose light this one aspect must always be viewed. Moreover, the people for whom he was writing were persons already advanced in virtue, consecrated to a life of perfec-

#### SOME RECENT PAMPHLETS

tion, who could be considered as already practicing the essentials of the gospel precepts and counsels.

The basic error of quietism was its utter passivity, equivalently denying the necessity of man's active cooperation with the grace of God. To attribute this kind of passivity to the self-abandonment recommended by Caussade would be to completely distort its meaning. It is something eminently active, in combatting self-love, repugnance, and the snares of the devil. Its "passivity"—so-called—consists in the nonresistance to God's will, and in the fruit of this nonresistance, which is an ever more perfect indwelling of the Holy Spirit.

Given these distinctions, Ramière concludes, so far from being dangerous, the doctrine of *Self-Abandonment* "may be taught to persons in every walk of life, and, if properly understood, will make sanctity appear to them most accessible," as it really is.<sup>1</sup>

<sup>1</sup>The most detailed study of this question is by E. J. Cuskelly, M.S.C., "*La Grace Extérieure D'Après Le P. De Caussade*," *Revue d'Ascétique et de Mystique*, 1952, pp. 224-42, 337-58, from which the present article has drawn many ideas.

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# Effective Governing

Claude Aquaviva, S.J.

[EDITORS' NOTE: While superior general of the Society of Jesus, Father Claude Aquaviva wrote a treatise called the *Industriae*, which was intended to help superiors deal with the "spiritually ill"—that is, subjects with emotional problems. The second, and perhaps most celebrated, chapter of the *Industriae* contains many suggestions for combining firmness and gentleness in government. When we began publishing various items under the general heading "The Good Superior," it was suggested that we publish an English version of this celebrated chapter. For the version given here, we are indebted to Father W. Coleman Nevils, S.J. and Mr. James E. Whalen, S.J.]

**G**RACIOUSNESS must go hand in hand with strength in effective governing. This especially applies to a community of religious who voluntarily have given themselves to God's service, who have a spontaneous and enthusiastic desire to be directed aright in the path of perfection and are animated thereto by the practice of mortification and self-denial. The fathers of the Church as well as our constitutions abundantly dictate the necessity of uniting graciousness and firmness in all administration. St. Ignatius himself, by word and example, taught this lesson. However, to combine these two in practice is no easy task. We are dealing with those who profess to follow the path of perfection and should be ever eager and anxious that nothing be omitted that may be helpful thereto: yet, the flesh and human weakness are not always able to follow with equal strides the aspirations of the spirit.

A process of governing may be initiated with highest zeal, but it may also fail to be guided by knowledge. As a result, this way of governing, oblivious of human weakness, would become harsh and simply intolerable. Again, if we keep our eyes fixed on human weakness and under pretext of brotherly compassion yield to what the flesh desires against the spirit, shall we not have a community of tepid and carnal men in whom we shall be fostering not the spirit of abnegation and love of the cross but sensuality and self-will? For, as the Scriptures say, "Its torrent sweeps away the soil of the earth" (Job 14:19). Thus we destroy the essence of the religious life. That the religious life means abnegation and love of the cross is the lesson beautifully taught by St. Basil and all other spiritual masters; instructed by Christ our Lord, they have handed down the same lesson as the principle and foundation of the religious life. What then is the superior to do to keep firmness from degenerating into severity or graciousness into languor and laxity? As far as I have been able to learn from experience and observation, I will now explain this

very briefly. To do this clearly and concisely, I have felt that the most convenient plan would be to draw up certain headings of rigorous and severe governing and likewise to enumerate some causes of laxity. Then through a comparison of the two extremes, to indicate how we may keep to a middle course.

**A. HARSH AND DISAGREEABLE GOVERNING:**

1. If heavy and unbearable burdens are imposed; this is sometimes due to indiscretion on the part of the superior and his narrow mindedness.

2. If, as more frequently happens, the task is not so difficult in itself, but the one on whom it is imposed would find it so, because he has neither the physical nor spiritual strength to bear it.

3. No matter what the task is, if it is imposed in a harsh way, with a certain despotic manner; especially if the superior appears to be influenced by some inordinate motive.

4. If the task is imposed at an inopportune time when the subject is not properly disposed and no time has been granted nor any help given that the subject may become better disposed.

5. If there is lacking a sense of proportion, and hence light burdens and heavier ones are imposed with the same ardor; in fact it can happen that, because of some fad or fancy of the superior, lighter duties are made more of than more serious ones.

6. If all attempts made by the subject to expose excuses and explain personal difficulties in this particular task are abruptly rejected as temptations, without any effort to listen in a kindly way.

7. If the superior shows himself of a suspicious nature and so ill-disposed that the subject has not a chance to present his difficulties, etc., and has no hope of ever satisfying the superior.

8. If the superior has preconceived an unfavorable opinion of the subject and is always disposed to put an unworthy interpretation on whatever he does, this causes great affliction.

9. If, while considering the institute and the rules and failing to look at himself, the superior makes no allowance for the weaknesses of others; if, in fact, he greatly exaggerates their defects and, in assigning tasks, acts not as if he were dealing with a son who is rational and willing but with insensible instruments at his disposal.

10. If he is not clear and gives orders in an equivocal way as if he purposely does not want to be understood, so that he can easily blame the subject if the result is not as might be desired—it is amazing how very irritating this defect is to the subject.

11. If he never knows how to say "yes" to any petition; rather let him weigh well the request and by whom it is made and see if it is edifying for the community or externs and of advantage to the subject.

12. Finally, if in doubtful cases he is always rather strict and rigid in his interpretations.

#### B. WEAK AND LAX GOVERNING:

1. If attention is paid only to the big things and the mere avoidance of scandal is the norm, while everything else is let slide along.

2. If rules are looked upon rather lightly either because they seem so numerous or under the pretext of their gracious phrasing by the original founder.

3. If what has been enjoined is easily changed or even passed over because subjects show some slight repugnance; or if, because others urge a change, it is made or even the whole injunction is passed over.

4. If, from the frequent transgressions of some, the superior grows accustomed to regard violations as not so wrong though he really knows they are wrong.

5. If he does pass judgment and actually disapproves, but in order not to pain anyone or stir up a hornet's nest, he omits admonition or refuses to give a reproof, let him reflect on St. Gregory's warning that in his fear to speak out, his silence gives consent.

6. If, to console certain individuals and to keep them from murmuring, either because of the position they hold or have held, or on account of friendship or for some personal regard, he easily makes concessions which both for those so favored and for the edification of the community are not proper.

7. If, in order to avoid any unpleasantness with this one or that, he either shuts his eyes to faults or administers no correction and, as if to be on the safe side, does not take the necessary steps.

8. If, under the pretext of humility or meekness, he allows himself to be disregarded and his own words to be contemned.

9. If, from natural timidity or some other weakness, he admonishes in a routine and lifeless way, so that he makes no impression on the delinquent, and acts as if he were only doing so because he is obliged to do so before God, thus freeing himself from any scruple for having omitted a correction.

10. Finally, if he feels that now he has done his duty, when,



content with admonitions he has shown his displeasure at what has been wrong, but does not take efficacious means for its correction, and, like Heli, thinks he has accomplished everything if he should say, "What wickedness is this of yours, that brings me the complaints of a whole people!" (I Samuel 2:24)

#### C. GRACIOUSNESS AND EFFECTIVENESS IN GOVERNING

From the above we can easily see where there is harshness and where weakness and laxity; and either extreme must be avoided—not to be unduly hard nor too lenient. Nor is it difficult to see how effectiveness ought to be joined to graciousness, so that there will result strength in securing the end desired and graciousness in the manner and way it is attained. For, in making concessions and in denying them, in correction and reprimand, in punishing those who fail, in giving orders, in advancing subjects to virtue and perfection and drawing them to a higher life, consideration must be given to the individual himself, his powers of body and soul; opportunities must be well weighed, exhortation used, and above all charity joined with zeal must hold highest sway; forbearance and patience must be constantly preserved.

However, it must not be allowed that subjects aspire to act with impunity, doing just what they wish and omitting what they do not wish with the result that they satisfy their own inclinations and become accustomed to act and to relish what they desire even against the orders and decisions of superiors; that they look upon the rules as mere counsels which, if observed, they do well, but if not observed, there is no harm done. To tolerate this is not graciousness but sluggishness; it is not to look to the good of the order, nor to the good even of those who are so dealt with. Let not superiors imagine themselves kindly and gracious if they govern in this manner; indeed, they are remiss in their duty and are weaklings. Nor let them flatter themselves that, when they are harsh, they are only zealous for religious discipline. But let not subjects call rigorous and harsh an effort or zeal which is made to sustain religious discipline and to promote perfection. Nor let them exact such graciousness on the part of the superior that is rather a harmful indulgence. Rather let them understand that many things, if impediments to perfection, must be denied them; and many injunctions must be given which may not be to their liking but which pertain to the glory of God and to the good of the community. He who desires to be directed and improved must not try to shun all corrections and penances nor to regard that physician

as kind who, for fear of offending the patient, neglects a cure and allows a disease to increase dangerously.

Cassian in his conference on fickleness of soul claims that a certain Serenus, who, he says, mirrored in his person his name, had known of some cases where the indulgent governing of certain superiors had come to such a sorry state that they were obliged to coax with sweet words their subjects to stay in the cloister and not go out to the pernicious occasions of sin in the world; in fact that the greatest fruit to be hoped for was that subjects would shut themselves up in solitude, though remaining just as lazy as they wanted. The great cure-all of these indulgent superiors used to be this favorite prescription: "Stay in the cloister, and eat and drink and sleep all you want, so long as you stay in the cloister!"

Let superiors, then, and especially provincials, be on their guard against too great indulgence and undue leniency, as these can work all sorts of ruin to a religious order; hence, graciousness is not to consist in gratifying every will and desire of subjects. We should recognize that graciousness lies in this, as we have said, that in giving a reprimand, for example, there be no harshness, no sign of anger or perturbation; rather, there shines forth a paternal interest, an affectionate sympathy, and a certain vigorous and efficacious agreeableness. Let the one who is being reprovved realize that there is no question of a desire to give humiliation and punishment, but only of a necessity to provide for the good of the community and for the true advantage of the individual himself who is being punished. If we refuse what must be refused, let it appear we do so with regret, and that we are always ready to grant the request when it may be possible or expedient to do so. If we wish to remedy a defect let us not be so hypercritical; rather, kindly enforcers who are not eager for the upperhand but for the good of the Society and of the subject himself, we should rather seem to be conspiring with him to gain a victory over the Tempter.

In giving orders in a considerate and friendly way, we should show that we are seeking nothing else but God's glory and the good of the subjects. What cannot be granted today, may patiently be expected tomorrow, so that we are always looking expectantly towards the end and carefully applying the means thereto. Even though through the subject's lack of spirit we do not accomplish much, yet we cannot do anything more efficacious and gracious than to make him a careful examiner of his own spiritual welfare. Graciousness, in a word, is had if we treat subjects with a heart full of charity so

that they readily entrust their temptations to the bosom, as it were, of their mother; and if, on the other hand, whatever corrections come from us, the subject receives them not with irritation (no matter how disagreeable to his feelings), but as springing from the superior's love of him. Hence, St. Ignatius has taught in his constitutions that strictness must be so mixed with kindness and gentleness that the superior never allows himself to be swayed from what he judges to be more pleasing to God, our Lord. As is fitting, let him know what it is to be compassionate with his sons, bearing himself in such a way that even though those who are reprehended or corrected may be displeased according to their lower nature at what is done, still they will acknowledge that the superior is doing what is right before the Lord and that he does his duty with charity.

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## *For Your Information*

### Apology and Explanation

It was long our policy to print communications from our readers, as well as items of information sent to us concerning their work, their publications, and so forth. During the past year we have had to omit much of this because material that had to be published left us very little extra space. We regret this because we believe that, besides being interesting, such items further mutual understanding among religious communities. We mention this now so that those who have sent us communications and other material of an informative nature will realize that we have not purposely neglected them; also, we want to make it clear that this restriction of space has been a temporary measure. Material sent in future will be given due attention.

### The Mind of the Church

As we have stated previously, the present mind of the Church concerning the government of religious is best expressed in three addresses by Pope Pius XII and in the address given by Father Larraona at the conclusion of the meeting of mothers general in Rome, September, 1952. Father Larraona's address was published in our November, 1954, number. Of the three papal addresses, one (to the mothers general, September 15, 1952) was published in

(Continued on page 276.)

## Mother Mary Xavier Warde

Sister Mary Julian Baird, R.S.M.

[All facts for this account are taken from *Reverend Mother M. Xavier Warde* by the Sisters of Mercy, Mount St. Mary's, Manchester, New Hampshire, published by Marlier and Company in Boston in 1902.]

"EVEN by American standards," wrote one of her Irish biographers, "Mother Xavier was a stormy petrel." Certainly the mayor of Providence in the March of 1855 would have agreed with him.

Five years earlier, on the feast of the Translation of the Relics of St. Francis Xavier, the Sisters of Mercy from Pittsburgh, led by Mother Mary Xavier Warde, had made their first foundation in Rhode Island. Bigotry was rife in that section of New England, where only brave women would have come, and braver ones stayed. There were days when every window in their poor little house on Weybosset Street was broken by the Know-Nothings, an un-American group that showed, in rough ways, hostility to anything Catholic. Of them, however, Mother Xavier would say to the sisters: "They have, no doubt, the best of motives. Only their judgments are clouded by prejudice. All that will pass away. . . ."

Well indeed it might have passed, thought Mayor Knowles, as he twisted his hat nervously while waiting for Mother Xavier in the parlor of the academy which Bishop O'Reilly had opened for the sisters in the October of the previous year. Had the sisters stayed in the poorer section of the city, ill-feeling might have died. Now the news of the more ambitious venture to educate the daughters of the wealthier citizens of Providence had spread; alarm was general. What would not these Catholics achieve if left alone? The mayor sighed. He must persuade Mother Xavier and her nuns to leave the city.

He rose hastily as she entered. This tall, well-proportioned woman with the keen, dynamic face and gracious manner silenced the speech of protest he had prepared. In rich, soft tones she assured him of her pleasure in meeting the mayor of Providence.

"Happy to have you in the city," he heard himself saying. Yet he had the presence of mind to add, "I wish we might ask you to remain."

The question on Mother Xavier's face forced him to go on. The

sisters were in serious danger, he continued. He could not hope to defend them against ten thousand ruffians bent on their destruction. They must leave the city, and soon.

Mother Xavier looked her astonishment.

"Your honor," she said, her voice still soft, "we have disregarded no duty, no responsibility of good citizenship. As a body of religious women we are laboring here in our own sphere. Have we given any provocation for this interference? Will Christian men constitute a mob against unoffending women? Are our rights as citizens not to be protected?"

Mayor Knowles gripped his hat more firmly as he faced her.

"I am powerless to prevent an uprising, Madame."

"If I were chief executive of municipal affairs, I would know how to control the populace," she countered.

Looking at her again, the mayor knew that this slender Irish woman could probably have done so. But he shrugged his shoulders and shook his head.

"Best to go quietly," he repeated.

Mother Xavier shook her head more stubbornly.

"We will remain in our house, and if needs be, die rather than fly from the field of duty where God has placed us."

She was true to her word. On March 22, less than a week later, the Sisters of Mercy were still resident in the academy on the corner of Broad and Calverick Streets. As evening fell, the novices, ignorant of any danger, said their night prayers and retired. The older religious stayed on guard before the Blessed Sacrament. Mother Xavier alone went to the garden where the Catholic men of Providence, well-armed, took their places to protect the convent. From group to group she went, with evident calm, and exacted from each man a promise that no gun would be raised nor offence given unless they were called on to do so in self-defense.

The rioters made their way up the street, and, as they drew up in line before the silent convent, could see the quiet activity within the garden, the white linen coif and guimpe of Mother Xavier clear in the glare of the street lamp. Gradually the calm was broken by hisses and cat-calls. The sisters were summoned by the mob leader to leave their convent.

At this juncture, Bishop O'Reilly and Mr. Stead, the former owner of the property, appeared at the front entrance. In resonant tones Mr. Stead told of the armed force within the convent grounds. They were Irishmen, he added meaningfully; and they could fight.

Then the Bishop came forward. His words rang with sincerity.

"My dear friends, in God's name, let not this city, nor the free institutions of this republic be tarnished by any dastardly uplifting of your arms against those who have wrought you no harm, but whose blameless lives are their sure defense before God and men. Depart in peace to your homes, and sully not your honor in act so vile."

The night air was tense. Then, one by one, the rioters withdrew. Mother Xavier's courage and faith had won.

This intrepid spirit was probably what had first attracted Catherine McAuley, foundress of the Sisters of Mercy in Ireland, to Frances Warde. She met her in the early days of her foundation, before establishing a new community of religious women was so much as in her thoughts. Fanny Warde was then a socialite in Dublin, a girl of only eighteen, the spoiled daughter of a widowed father. Wealth and good times had not filled her heart, however; and a few hours of every day were spent in helping Miss McAuley in her schools for poor children. In Fanny, Catherine McAuley found the counterpart of herself, a vivid, powerful personality alert to Christ's work for souls, and a born leader. Against the tranquillity of her own personality, Fanny's temperament seemed a mounting flame. Together they made a remarkable team.

After the foundation of the community, when Fanny had become Sister Mary Xavier and was assistant to Mother McAuley in the Baggot Street house, it seemed a foregone conclusion that she would succeed to the office of superior when Catherine died. God changed that. Carlow, a thriving city some distance from Dublin, asked for Sisters of Mercy. Mother McAuley was quite justified in declaring that she had no more to spare. The only leader left was Sister Xavier, the only manager among her lay sisters was Sister Veronica. Neither of them could be moved from Dublin without crippling the work there. But on the heels of her refusal to make a foundation in Carlow came the swift and sudden death of Sister Veronica. This strong admonition of God was sufficient for Mother McAuley. A group of sisters was sent to Carlow at once. At their head went Sister Xavier, from that time on called Mother Xavier.

Even before Mother McAuley's death in 1841, several new houses were founded from Carlow. When Bishop O'Connor of Pittsburgh, U.S.A., came seeking Sisters of Mercy for his American poor, it was natural that he should go there to Mother Xavier. It was inevitable that she would head the mission. Although only thirty-

three years old at the time, she was accustomed to leadership since her early training under Mother McAuley. Strong, active, apostolic—Mother Xavier was the ideal pioneer for the rough work that awaited her and her sisters in the United States.

Her travels over America read like an Odyssey. A stop on the first trip to Pittsburgh when crossing the Allegheny Mountains must have given her a poetic vision of the days ahead of her. Bishop O'Connor had the stagecoach stopped at the summit of the Alleghenies. Here, he told Mother Xavier, he had received a commission from Demetrius Gallitzin, the Apostle of the Alleghenies, who had died only three years before, to bring the sisters to teach his mountain children there. As Mother Xavier looked at the virgin forests, through which the dauntless Russian prince-priest had traveled to cover his fantastically large parish, she thought, "This is America. This is the wilderness of Godlessness to which we must bring Christ and Mary. Here we must build again the City of God." So she pledged her word, to be redeemed by the Pittsburgh sisters in 1848, that some of them would fulfill the dying wish of Father Gallitzin.

Pittsburgh itself would have been enough for a smaller soul's ambition. The basement of the convent became a school immediately after their arrival from Ireland. Visitation of the sick was begun at once. The sisters took charge of the girls of the Cathedral Sunday School while the bishop's students continued to care for the boys. On the first floor of the convent, Mother Xavier instructed a large class of adults. Her impressive manner and clarity of explanation were instrumental in winning many souls. So large did the adult classes become as the fame of her gracious and simple intercourse spread, that the opening of further day schools had to be delayed eight months after the foundation, while she transferred her classes to the first floor of the newly constructed school.

Soon girls of the better families were attracted to join the sisters in their work, and the first American novice, Miss Elizabeth Tiernan, received the Mercy habit on April 11, 1844. In honor of the American foundress, she asked for the name Sister Mary Xavier. It was she whom Mother Xavier took with her when she returned to Ireland seeking more recruits. Generous though American girls were, they could not be trained quickly enough to supply sufficient workers for the increasing labors that opened to the sisters. When Mother Xavier came back with more Irish nuns, the bishop of Chicago, a newly formed diocese, demanded that she keep a promise made to him the day she landed in New York harbor. Sisters of Mercy were



needed in the West, he had told her, and she had said she would send him some as soon as possible. Now, he seemed to think, that must be.

So, in the summer of 1846, Mother Xavier took there six of her Pittsburgh nuns. The trip by stagecoach was killing; accommodations in the then primitive city were beyond her imaginings. In the small wooden city of Chicago, with its fifteen thousand inhabitants, the sisters' home was a rude shack. Even the bishop wondered, as he talked with Mother Xavier the morning after her arrival, if he should have asked such women to face such privation.

Mother Xavier smiled at his consternation and lifted her finger. Through the rough boards that formed a wall between the room in which they were talking and the so-called community room of the sisters, came the sound of merry laughter and happy voices.

"The sisters are content," she assured him. And he was satisfied.

For the first months they worked unceasingly. The customary works of mercy—visitation of the sick and poor, instruction in religion, and the opening of schools—were launched. Among the pupils who came to the first school of the sisters in Chicago were children of trappers, bordermen, hardy settlers, sea-faring men, bright matter-of-fact children whose spontaneous vivacity appealed to Mother Xavier's own simplicity of heart and direct approach. Even the Indians fell beneath the charm of her personality, calling her "Palefaced Mother."

When the foundation seemed able to continue without her aid, Mother Xavier planned to return alone to Pittsburgh. It was winter. In view of the difficulties of the journey to Chicago, when the weather was clement and she had the company of six sisters and the brother of the bishop who accompanied them, it seemed nothing short of madness for her to consider such a step. The decision was part of her careless courage, of her constant minimizing of her own hardship, and, above all, of her boundless confidence in the providence of God.

For a week, all by herself, dressed in secular clothes, she traveled through the bleakness, over prairie and wilderness, through mud-bogs and blizzards until she reached Pittsburgh on a cold, rainy morning. At the convent, she had only the strength to knock on the door. The amazed sisters found her on the doorstep in a state of utter collapse. For ten days she hung between life and death. Then, as though, like John Henry Newman, she realized that she had "a work to do," Mother Xavier began to recover. There was still al-

most a half-century more of pioneering before her.

Had she died then, Mayor Knowles of Providence would probably have had no worry about the Know-Nothings demolishing the convent of the Sisters of Mercy. For it was to his city that she led a party of sisters in 1850. At this so-called Parent House of New England, Mother Xavier stayed. Pittsburgh was to see her no more. From here she opened missions in Hartford and New Haven in the May of 1852. It was then that she noted in her journal: "My ardent desire to see Christ's little ones trained under the guidance of religious teachers is coming to pass to an extent far beyond what I ever dared to hope. . . . How true is the old proverb, 'The first step is the only difficulty.'"

As the Western children had attracted her, so in these new fields she praised "the grand, sturdy, New England character." But this may have been what one of her clerical friends called her undefeatable optimism. "With Mother Xavier," he said, "all the geese are swans." She always, in her own estimation, lived in the best possible section of the country among the best people that God had ever made. There was also notable in her outlook a broadness very well illustrated in the debate as to whether the Sisters of Mercy should have schools for the well-to-do or confine themselves to the instruction of the poor. The issue first arose in the American mission in Pittsburgh when the bishop proposed the building of St. Xavier Academy at Latrobe. Only Mother Xavier voted for the project. The other sisters said that there was more than enough work for them to do among the numberless poor; that their community had been founded specifically for the service of the least fortunate of Christ's children. Knowing Mother McAuley as well as she did, Mother Xavier did not hesitate to challenge this opinion. It is the *need* for mercy that dictates our activities, she reminded them; the spirit of the institute is mercy in whatever form it is required. Specifically of this she wrote: "Charity may be practised on the rich. . . . Let us do good to rich and poor as our Divine Master did while here on earth."

At Rochester, New York, a foundation was made in 1857. The following year Bishop Bacon of Portland, Maine, appealed to her for sisters. In his letter he stated bluntly: "Only the piety, the courage, the zeal and the hardihood of a pioneer religious will ever be able to *rough* it in the establishment of Catholic schools in Maine and New Hampshire." When the sisters heard this, they knew that they must lose Mother Xavier. Reluctantly the bishop of Providence let her go to this new mission field. Once again she was on the

road for Christ.

The situation she found in Manchester, where she made her headquarters, was somewhat similar to that in Rhode Island earlier. In July, 1854, the Know-Nothings had driven the Catholics from their homes, dragged the sick from their beds into the streets, destroyed the furniture, and proceeded to break the stained glass windows in St. Anne's church, then nearing completion. Only the peace-making spirit of the pastor, Father McDonald, had kept the Catholics from retaliating. Under his wise direction, the spirit of prejudice abated, but not sufficiently for his parishioners to share his enthusiasm for introducing teaching nuns in the still bigoted city. It is only by seeing the sisters at work that they will learn to appreciate them, Father McDonald argued, and started to build a convent. Before it was half erected, a mob demolished it. He began again. This time he had it guarded night and day, himself sleeping there to prevent further damage. When it was ready, he asked the bishop for Sisters of Mercy.

In this remarkable pastor, Mother Xavier met her equal in courage and devotion. From the day she met him, they worked together for Christ and His little ones. Beginning slowly, the sisters gradually fulfilled his prophecy that the citizenry would be convinced of the good they might do by seeing it done. One of their most important and most satisfactory works was the instruction of converts, a task to which Mother Xavier gave herself with tremendous zeal and prodigious success. A new type of work begun here was night schools for the children working in factories. In the autumn of 1858, in addition to the extensive free schools she had already established, Mother Xavier began an academy at Mt. St. Mary's, housed at first in the convent itself, and then in a separate school building. Unlike the first academy in Providence, there was no animosity aroused by this structure. In fact, so completely had the sisters conquered the bigotry of Manchester that the city council, in 1860, permitted them to use a vacant public school in Father McDonald's parish for a grammar school of their own.

During the Civil War Mother Xavier and the sisters were gratified to receive numerous letters from their "boys" who were cared for by Sisters of Mercy in the hospitals of the Union army. This was a work of Mercy to which Mother Xavier could not give herself. But a remarkable incident recorded by one of the sister-nurses shows how far her silent example, even without words, had reached. One of the soldiers whom she nursed told her that he had been one of

the mob that intended to destroy the convent in Providence where Mother Xavier had boldly exposed herself to speak to the men in the garden who guarded the building. The sight of her tranquillity and courage had shamed him so that he left the scene even before the bishop spoke, went to a priest, asked for instructions and baptism. "The sight of her," he said, "was a blessing."

Foundations sent out during Mother Xavier's years in Manchester were many: Philadelphia in 1861; Omaha, Nebraska, in 1864; Bangor, Maine, in 1865; Yreka, California, in 1871; Burlington, Vermont, in 1872. The houses already opened flourished and made foundations of their own. Orphanages and hospitals and homes for the aged were added to their already extensive works of mercy. As the works increased, so did the number of girls entering the novitiates. Each foundation had its own novitiate, and was independent of the mother house in most cases, a necessary circumstance in the days of limited transportation and communication facilities.

Of considerable joy to Mother Xavier in 1878 was the sending of her sisters to Maine to work among the Indians. Their first convent was the wigwam of the chief of the tribe, who generously vacated it to accommodate the nuns. She visited them a few months later, to be welcomed on the banks of the river by a flotilla of Indian canoes. Probably for the first and last time in her life, Mother Xavier evinced fear. The canoes were of birch-bark, and very fragile in appearance. The chief invited her to enter his to cross to the other shore where the reservation was located. Mother Xavier looked. She took a small step. She hesitated. The swarthy face of the chief wrinkled in an understanding smile. With a wave of his hand he summoned a more sturdy-looking rowboat. With dignity Mother Xavier entered it and was rowed safely to the opposite bank.

Characteristic of her was the remark she made on her way to the wigwam convent, with Indian children clinging to either hand and gifts of homemade baskets waved at her from eager Indians lined along the path. "Oh, how happy Mother McAuley would have been to see this!" Her loyal heart never let her forget the woman who had taught her mercy. In her speech she reverted so constantly to her teaching and example that the sisters who lived with her felt that they had a first-hand, personal knowledge of the foundress who had never set foot in America.

The Indian missions were the last to be directly founded by Mother Xavier. In the following year she was shocked to learn of

the death of her blood-sister, Mother Josephine Warde, whose death in Ireland robbed the Sisters of Mercy there of one of their greatest leaders. From this point on, Mother Xavier seemed old. Yet she was strong enough for the work of the day, always first in the chapel in the morning and busy daily with administrative duties. It did not seem possible to those who saw her activity that she could be the oldest Sister of Mercy in the world.

In 1883 this fact was brought home to everyone by the national celebration of her golden jubilee. Every convent of the order joined in a novena for the American foundress. Invitations were issued to all connected with the Sisters of Mercy to be present at the day of celebration, January 24, at Mt. St. Mary's in Manchester. Of all the congratulations and gifts that poured in upon her that day, the one that Mother Xavier cherished most—and the only one that brought tears to her eyes—was a tribute of shamrocks from St. Patrick's grave sent to her by school children in Ireland, with verses that ended in the hope that Mother McAuley would bless her spiritual daughter's festival "with her smile and her blessing from Heaven."

The jubilee was really the beginning of the end for Mother Xavier. Her health failed perceptibly from that point on, but the loyalty of her sisters unanimously elected her again to be Mother Superior at Manchester. In spite of the practicality of that gesture, notes from a retreat she made immediately after the election show that her mind was already in heaven. On August 12, 1883, she wrote: "May the Cross of Christ be about us! O good cross, that makes us rejoice in the Holy Will of God. Close to God, all is peace and contentment in Him. They tell me that I am growing strong again; they try to hope it is so, but I feel old age is here, and I realize that very soon I shall stand before His throne. Shall I be able to go on doing the little I have hitherto done? I do not know; but I put myself without reserve into God's hands. Let us pray and give ourselves up to the Divine Will."

A singular happiness was reserved for these last days in the appointment of Reverend Denis M. Bradley as the first bishop of Manchester by Pope Leo XIII. As a child, the bishop-elect had recited his catechism to Mother Xavier and had received his First Communion from Father McDonald. With joy they had watched him prepare for the priesthood and ordination. Now the month of May was entirely devoted to preparations for his consecration. Mother Xavier's part was in supervising the making of vestments to be worn

SISTER MARY JULIAN BAIRD

by her bishop. Before he began his retreat in Troy Seminary, he visited her to beg her prayers. But on June 11, when he was consecrated, she was too ill to attend. His first visit after the church festivities were ended was to her poor little cell, for even in her last illness she refused the comfort of the infirmary.

When her sight left her that summer, she asked the sisters to lead her to the chapel, where she spent endless hours in prayer. Impotence to lead might have made her querulous, she who had always led. But her sense of humor did not fail her, and her gentle charm made it such a joy to care for her that the young nuns vied for the privilege. Especially devoted to her, and especially beloved, was Mary Agnes Warde, the grandchild of her brother John, who had entered the novitiate a few months before. She had the consolation of frequent visits from Bishop Bradley, and from her faithful friend and pastor, Father McDonald. To him she said one day, with a half-whimsical, half-wry smile: "My long and stormy life is at last coming to an end." God's stormy petrel was content now to rest.

To her sisters in the end she had no word but love. "God bless you and love you," she would say to them in her tired voice, and add with her characteristic personal touch, "*every one*." On the night of September 16 even her voice failed, and on the morning of the feast of the Stigmata of St. Francis, she died while Mass was being said for her in the convent chapel.

As was to be expected, her daughters "rose up at her side and called her blessed." The key-note of the funeral was not sadness but joy in a life lived out for God alone. No pilgrimages are made in large bands to the simple grave with its simple marble stone in St. Joseph's Cemetery in Manchester. Even the writings about her community seem to overshadow her achievements with those of her friend and foundress, Mother Catherine McAuley. That is the way Mother Xavier would have liked it. But it is more honest to see her life as an extension of Mother McAuley's. To the ten short active years that her leader gave, Mother Xavier added her fifty full and vigorous ones. Complementing each other in character and temperament, they make together one achievement in the Church of Christ, recognizing that above all the works of God is His mercy.

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# To Teaching Sisters

Pope Pius XII

[EDITOR'S NOTE: This apostolic exhortation to the first International Congress of Teaching Sisters was given on September 13, 1951. The following English translation, except for minor changes in capitalization and punctuation, appeared in the *Catholic Mind*, June, 1952, pp. 376-80. The original Italian text appeared in the *Acta Apostolicae Sedis*, 1951, pp. 738-44.]

**W**E particularly welcome the occasion offered by your presence at the Congress of Teaching Sisters to express Our heartfelt and paternal praise for the activities of sisters in the school and in education both in Italy and throughout the Catholic world. How could the Church have fulfilled her mission of education and charity during these last few years, especially in the immediate past, without the aid given by hundreds of thousands of sisters with so much zeal? How otherwise could the Church fulfill her mission today?

No doubt, there are many other useful and energetic women working with or beside nuns or dedicating themselves to the apostolate of the laity. We have in mind especially the good Catholic women teachers in the state schools. But they must not wonder if, today, We turn to you, beloved daughters, gathered around Us as representatives of the religious orders and congregations devoted to the apostolate of the school and education. May the dedication, love, and sacrifices that more often than not you bear in obscurity for the love of Christ and the benefit of young people bring forth fruit a hundredfold in the future as they did in the past. May our Lord reward you and shower upon you the abundance of His divine favors.

We hope all the more fervently that this may be so because with you We are aware of the crisis through which your schools and educational institutions are passing. It is a question of the youth of today and convent schools. In your congress you have doubtlessly had the opportunity of treating this subject fully. Many points concerning you no less than priests and brothers in religious orders have already been discussed by Us in Our address of December 8, 1950. For this reason, We can confine Ourselves now to those aspects of your problem which, in Our opinion, need more consideration.

## *1. Lack of Understanding*

If it be your painful experience that the teaching sister and the



modern girl no longer understand each other, well, this is not a thing peculiar to you. Other teachers, often parents themselves, are not in a very much better position. It is not using empty words to say that young people have changed, become very different perhaps. The chief reason for this difference in the young people of today may be that which forms the subject of the frequent lament: young people are irreverent toward many things that formerly from childhood were naturally regarded with the greatest respect. But young people of today are not solely to be blamed for their present attitude. In childhood, they have lived through horrible things and they have seen many ideals formerly held in high esteem fail and fail miserably before their eyes. For this reason they now mistrust and reject them.

It must be remembered also that this complaint about lack of understanding is not something new. It is one made in every generation; and it is mutual between maturity and youth, parents and children, teachers and pupils. Half a century ago and even a little more, there was a good deal of sentimentality. People were fond of believing that they were "misunderstood" and said so. Today, the complaint, not devoid of a certain amount of pride, is more concerned with the intellect. The result of this misunderstanding is, on the one hand, a reaction which may sometimes exceed the limit of justice, a tendency to repudiate anything that is, or appears to be, new, an exaggerated suspicion of rebellion against any tradition. On the other hand, it is a lack of faith that shrinks from all authority and, spurning every competent judgment, seeks solutions and counsels with a sort of infatuation more ingenuous than reasoned.

To try to reform young people and convince them by exacting submission, to persuade them by force, would be useless and not always right. You will induce them very much better to give you their trust if you, on your side, strive to understand them and to make them understand themselves—save always in the case of those immutable truths and values which admit of no change in the heart and mind of man.

Understanding young people certainly does not mean approving and admitting everything they maintain in their ideas, their tastes, their caprices, their false enthusiasm. It consists fundamentally in finding out what is solid in them and accepting this trustfully without remorse or anger, in discovering the origin of their deviations and errors, which are often nothing but the unhappy attempt to solve real and difficult problems, and, finally, in following closely

the vicissitudes and conditions of the present time.

Making yourself understood does not mean adopting abuses, inaccuracies, confused ideas, modern expressions ambiguous in syntax, or the words themselves. It rather means expressing clearly one's own thoughts in different yet always correct ways, striving to fathom the thoughts of others, always keeping in mind their difficulties, their ignorance, and their inexperience.

On the other hand, it is also true that young people of today are fully capable of appreciating true and genuine values. And it is precisely at this point that you must assume your responsibility. You must treat young people with the same simplicity and naturalness you show among yourselves; you must treat them according to their character. At the same time, you must all show that spiritual seriousness and reserve which even the world of today expects from you, that spiritual seriousness and reserve through which it must sense your union with God. When you are with young people, it is not necessary to speak continually of God. But when you do so, you must speak in a way to command their attention: with genuine feeling arising from profound conviction. In this way, you will win the confidence of your pupils who will then allow themselves to be persuaded and guided by you.

## *II. The Religious Life*

And now We come to that which concerns you particularly: the religious life, your habit, the vow of chastity, your rules and constitutions. Do these render you less fit or downright incapable where the instruction and education of today's young people are concerned?

In the first place, We say that those who have the (primary) right in education, the parents, are not of this opinion. Sisters' schools are still sought after and preferred even by many people who care little or nothing for religion. In many countries, vocations to the life of a teaching sister and the number of sisters' schools are much below the demand. This does not happen through mere chance. Therefore, we may add—and not only in regard to Italy but speaking in general—from those who have a part in drawing up school legislation, we must expect that determination for justice, that democratic sense, so to speak, which corresponds to the will of the parents, in such a way that the schools founded and directed by religious institutes be not placed in a worse condition than the

state schools, and that they be given the freedom which is necessary for their development.

And now, let us briefly discuss the religious life in itself. The religious habit: choose it in such a way that it becomes the expression of inward naturalness, of simplicity, and spiritual modesty. Thus it will edify everyone, even modern young people.

Chastity and virginity (which imply also the inner renunciation of all sensual affection) do not estrange souls from this world. They rather awaken and develop the energies needed for wider and higher offices beyond the limits of individual families. Today there are many teaching and nursing sisters who, in the best sense of the word, are nearer to life than the average person in the world.

Followed in letter and spirit, your constitutions, too, facilitate and bring the sister all she needs and must do in our time to be a good teacher and educator. This also applies to purely mechanical matters. In many countries today, for example, even sisters use bicycles when their work demands it. At first this was something entirely new, though not against the Rule. It is possible that some details of the school schedules, certain regulations—simple applications of the Rule—certain customs which were, perhaps, in harmony with past conditions but which today merely hinder educational work, must be adapted to new circumstances. Let superiors and the general chapters proceed in this matter conscientiously, with foresight, prudence, and courage; and, where the case demands, let them not fail to submit the proposed changes to the competent ecclesiastical authorities.

You wish to serve the cause of Jesus Christ and of His Church in the way the world of today demands. Therefore, it would not be reasonable to persist in customs and forms that hinder this service or perhaps render it impossible. Sisters who are teachers and educators must be so ready and so up to the level of their office, they must be so well versed in all with which young people are in contact, in all which influences them, that their pupils will not hesitate to say: "We can approach the sister with our problems and difficulties; she understands and helps us."

### III. *The School and Education*

In this way, We come now to the needs of the school and education, which We particularly wish to recommend to your care.

Many of your schools are being described and praised to Us as

being very good. But not all. It is Our fervent wish that all endeavor to become excellent.

This presupposes that your teaching sisters are masters of the subjects they expound. See to it, therefore, that they are well trained and that their education corresponds in quality and academic degrees to that demanded by the state. Be generous in giving them all they need, especially where books are concerned, so that they may continue their studies and thus offer young people a rich and solid harvest of knowledge. This is in keeping with the Catholic idea, which gratefully welcomes all that is naturally good, beautiful, and true, because it is an image of the divine goodness and beauty and truth.

Most parents entrust their daughters to you because their consciences bid them to do so. But this does not mean that the children should suffer by receiving in your schools an education of inferior value. On the contrary, you must do all you can to assure parents that their children are getting the best education right from the elementary classes.

And then, do not forget that knowledge and good teaching win the respect and consideration of the pupils for the teaching sister. Thus she can exercise a greater influence on their character and their spiritual life.

In this respect, there is no need for us to repeat that which you know well, that which has certainly been the object of ample discussion during your Congress. According to the Catholic concept, the object of the school and of education is the formation of the perfect Christian, that is—to apply this principle to your conditions—to exercise such spiritual and moral influence and to so accustom girls and young women that when they are left to themselves they will remain firm in their faith as Catholics and put this faith into daily practice. At least, there must be the well-founded hope that the pupil will later on lead her life according to the principles and rules of her faith.

Your entire school and educational system would be useless were this object not the central point of your labor. Our Lord wants you to strive toward this aim with all your strength. He has called you to the vocation of educating girls and making them perfect Christians. In this He demands your complete dedication, and one day He will ask you to render an account.

The modern girl! You can measure better than many others the still unsolved problems and the grave dangers resulting from recent

changes in the woman's world from her sudden introduction into all walks of public life. Was there ever such a time as the present, when a girl has to be won and trained interiorly, according to her convictions and will, for Christ's cause and a virtuous life, remaining faithful to both despite all temptations and obstacles, beginning with modesty in dress and ending with the most serious and anguishing problems of life?

Let it never happen that material advantages, personal authority, wealth, political power, or similar considerations induce you to renounce your educational ideals and betray your vocation! An examination of conscience during your Congress may have salutary effects. This paternal exhortation is motivated solely by Our benevolence for you, because your cares are Ours also, your happy success is Ours, too.

In obtaining favorable results, harmony and generous accord between the different religious families can play a big part. Mutual knowledge and encouragement, holy emulation can be put to your mutual advantage. The most encouraging steps have already been taken in this respect. All you have to do is to continue them.

Like Christian education in general, which today is not an objective easily to be achieved, your mission is not an easy one. But regarding the inner formation of the young girl, your religious vocation is a powerful ally. Living faith, union with God, the love of Christ, with which each of you has had the chance to fill herself in the spirit of the congregation from the first day of the novitiate, the vow, not only of chastity, but especially that of obedience, a common task under one guidance in the same direction—all these things act strongly on young minds, always supposing, of course, that you live up to your vocation.

May divine Providence direct and lead you in all that you propose and undertake. May the grace of our Lord Jesus Christ fill your minds and hearts. May the Blessed Virgin, Mary our Mother, be your model, protectress, and advocate. Together with the expression of these wishes, We most cordially impart Our Apostolic Blessing to you, beloved sisters, and to all the young people entrusted to your care.

## The Dedicated Life and Secular Institutes

Francis N. Korth, S.J.

THE BREVOORT HOTEL in Chicago's busy downtown Loop was the scene of a recent, inspiring two-day conference on "The Dedicated Life in the World and Secular Institutes." The dates were February 19 and 20, 1955. ("Dedicated life in the world" as distinguished from membership in a secular institute means that the individual is living in the world and has truly dedicated his life at least by a private perpetual vow or promise of perfect chastity or celibacy.) Conference participants, those who came to impart information and to lead discussions, as well as those who came primarily to listen, to gain knowledge and inspiration—these various people came from points along both coasts, from the south and from the north and from places in between, and from Canada. For purposes of concentrated effort, the number invited was kept small. Some twenty-five priests and about seventy lay persons (mostly women) were on hand for the opening session on Saturday morning, February 19. Father Joseph E. Haley, C.S.C., of Notre Dame University, welcomed the group and then gave a very condensed historical résumé of general trends in a dedicated life throughout the centuries up to present-day secular institutes.

Then a number of reports were made about organizations that actually are secular institutes, about some that are developing along the lines of possibly becoming secular institutes, and about other groups that are interested in a special manner in a dedicated life in the world. Some highlights follow.

*Opus Dei* has been blessed with American vocations; another house will be opened; besides persons in professional fields, clerical workers, farmers, and others are being accepted. The Missionaries of the Kingship of Christ, though small in number in this country, have experienced a gratifying increase in vocations. The Schoenstatt Sisters of Mary of the Catholic Apostolate have intern and extern members in the United States; they give lectures, publish some novena booklets and pamphlets; a booklet entitled *Everyday Sanctity* is to be released soon. The constitutions of the Daughters of St. Catherine of Siena are in Rome awaiting approval; the American

novitiate is currently in Montreal, Canada; most members are between the ages of twenty-one and forty-five, are single or widows. A little leaflet of the *Pro Deo* Workers of Cincinnati mentions that they are engaged in various works of the apostolate, that they have no official status as yet. The Daughters of Our Lady of Fatima in Lansdowne, Pa., as their attractive leaflet *Spiritual 'Scrabble'* tells us, stimulate interest in, and take part in, varied parish activities, such as census-taking, instructing converts, visiting the sick, bus driving, church music and art. A new companion-group, the Sons of Our Lady of Fatima, is beginning to function along similar lines. A small but active group in New Orleans, known as *Caritas*, has as its purpose to help develop Christian life in parishes, particularly in poor ones; summer camps and long weekends are especially devoted to helping young people; liturgy and arts are stressed to cultivate an appreciation of the real beauty in things; parish census work is being done.

To work in missionary lands and to stir up interest in the missions elsewhere is the special purpose of the International Catholic Auxiliaries (women); membership is about two hundred with fifteen nationalities represented; the group was founded in Belgium about twenty years ago and now has two centers in Chicago. The Rural Parish Workers of Christ the King, while still small in numbers, are doing fine work in a poor rural district in eastern Missouri. In Canada the Oblate Missionaries of the Immaculate (women), founded about three years ago, already have over three hundred members; there is a recent foundation in Chile, and some members are also in this country (at Lowell, Massachusetts); they undertake whatever work the local ordinary desires; nurses, teachers, social workers are among their numbers. From New York word comes that the Campaigners for Christ are busily engaged in explaining the faith (on street corners and in other places) and in helping the poor. The Union *Caritas Christi*, founded in France, has spread to several other countries, and now has some members in New York City; the members (women) come from various walks in life; their specific work in helping souls is determined by talent and circumstances. The house in Chicago of the Work of the Sacred Heart is connected with an organization established in the archdiocese of Lucca, Italy; devotion to the Sacred Heart is stressed; Italian immigrants are helped. In New Jersey a parish group is forming, based upon the spirituality of St. Francis de Sales; various apostolic activities are



undertaken. A member of the Company of St. Paul is currently participating in the apostolate of Christian art and movies. Friendship House in Canada undertakes varied work in the field of the social apostolate as indicated by the hierarchy. So much for the brief reports.

Of the above groups the following five are secular institutes: *Opus Dei*, the Missionaries of the Kingship of Christ, the Schoenstatt Sisters of Mary of the Catholic Apostolate, the Company of St. Paul, and the Union *Caritas Christi*. The first four are institutes of pontifical right (Schoenstatt Sisters are not listed in current *Annuario Pontificio*); the fifth is an institute of diocesan right.

The first session of Saturday afternoon was devoted to an enlightening and stimulating presentation of the "Requisites for the Dedicated Life in the World and for Approval of Secular Institutes." The speaker was Father André L. Guay, O.M.I., Director of the Catholic Centre at the University of Ottawa in Canada. During the question period that followed, Father Guay solved problems and difficulties in competent fashion. The second session that afternoon was given over to a panel of three speakers. The three panel members, in the order of their appearance, and their topics were: Miss Bertha Mugrauer of *Caritas* in New Orleans and professor of sociology at Xavier University in the same city—"Social Action in American Life"; Mr. Vincent Giese of Fides Publishers in Chicago—"Professional Apostolate"; Miss Violet Nevile of the International Catholic Auxiliaries in Chicago—"Foreign Missions." After the three interesting papers were given, the audience had an opportunity to direct comment or questions to any of the three speakers. Saturday evening a number of optional workshops were held; lively discussions made the time pass quickly.

At ten o'clock Sunday morning, two-minute reports were given on each of the workshops held the previous evening. Then Father Francis Wendell, O.P., of New York spoke in an inspiring manner on "The Spirituality of the Dedicated Apostle in the World." Discussion followed. The closing session in the early afternoon treated the general theme of "Channels of the Dedicated Life in the World." The breakdown of this general theme resulted in three informative papers: "The Parish as the Living Community of Worship and Apostolate," ably presented by Father Robert Carroll of Chicago; the fine treatment of "The Third Order Secular as a School of Christian Perfection" by Father Stephen Hartdegen, O.F.M. of

Washington, D.C.; and a capable discussion by Mr. David O'Shea of YCW Headquarters in Chicago of "The Lay Apostolate Giving Christ to the World."

Everyone privileged to attend felt that the two days had been time spent very well indeed.

Currently, regional conferences are being stressed.

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*Other Items of Interest about Secular Institutes*

1) Father Leo Neudecker, pastor of the Immaculate Conception parish in Kellogg, Minnesota (35 miles northeast of Rochester) held his sixth annual Lay Apostolate Week, July 3-9, at Kellogg. Father Nicholas Maestrini, a former Chinese missionary of twenty years experience, was guest speaker. A gratifying number of young women, many of them nurses or teachers, attended. The Lay Apostolate Week is a week of prayer and instruction; much time is given to the study of secular institutes; each day centers around the liturgy.

2) The Union of Catechists of the Holy Crucifix and of Mary Immaculate is a secular institute affiliated with the Brothers of the Christian Schools. Its headquarters are in Turin, Italy, where it was established as a secular institute of diocesan right on June 24, 1948. Members teach catechism and spread devotion to the Five Wounds of Jesus Crucified. The lay catechists (members) live either with their own families or in community "houses of charity."

3) The *Annuario Pontificio* for 1955 lists the following eleven secular institutes of pontifical right. Four for men (pages 863-64): Company of St. Paul (originated in Italy); *Opus Dei* (originated in Spain); the Priest Workers of the Sacred Heart of Jesus (Spain); and the Society of the Heart of Jesus (France). For women seven such secular institutes are given (page 1283): the Daughters of the Queen of the Apostles (Trent); the Teresian Institute (Madrid); the Missionaries of the Kingship of Our Lord Jesus Christ (Milan); the Institute of Our Lady of Work (Paris); the Women's Section of *Opus Dei* (Madrid); the Institute of the Blessed Virgin Mary of the Way (Vienna); and the Missionaries of the Sick (Cremona). The last two institutes just mentioned for women were added to the list in the 1954 edition of the *Annuario Pontificio*; no new ones are listed in the 1955 edition. Of the institutes of pontifical right for men, no new ones have been listed in either the 1954 or 1955 editions of the *Annuario*.

## A Rational Approach to Intellectual Obedience

Augustine G. Ellard, S.J.

**I**NTELLECTUAL obedience seems to be a perpetual thorn in the side of many good religious people. They are constantly being urged to practice it; they feel that they should; they keep on trying to achieve that aim; but also they are always failing and hence experiencing dissatisfaction. Upon reflection they notice that their difficulties are not only practical and emotional, as with most other arduous virtues, but also conceptual. They have not succeeded in working out a satisfactory concept of the ideal itself of intellectual obedience.

We might consider three cases. First, let us suppose that Father Provincial directs Father Rector to proceed to the erection of a new building for the institution that he is in charge of. Father Rector sees the desirability of it; the money is available; every consideration appears to be in favor of going on with the project; and so, easily enough, he agrees in judgment with his superior. Thus far there is no difficulty. The propriety of the step proposed is obvious to both men.

Imagine another situation. Brother Infirmarian is told by Father Superior, whose excellence does not extend to a knowledge of nursing, to do this or that for a sick brother whose condition, in Brother Infirmarian's view, calls for just the contrary. Respectfully he remonstrates with Father, but to no avail. Father persists in his order. Brother Infirmarian reconsiders the whole matter and in particular weighs all that he can think of from Father's point of view. But the more he reflects, the more firmly he feels convinced that his first judgment was right. It is evident from the principles of good nursing that the patient should not be treated in the way that Father wishes. Brother comes to the conclusion that Father, however admirable and wise in general, is wrong in this matter. Nobody would quarrel with him. Those who most advocate obedience of judgment allow an inferior to consider an order ill-advised when it is quite evidently imprudent.

Consider a third case. Father Rector instructs Father Subject to found, say, a retreat house on the south side of a large city. Father Subject's opinion is that the appropriate place is the north side. With

due deference he explains his reasons to Father Superior. He does whatever he can within the limits of propriety to persuade Father Rector to agree with him. But he fails. Let us suppose that the judgments of each of the two men are not categorical and absolute, but take the form of more probable pronouncements. Now Father Subject is an obedient man; and, mindful of all the admonitions to think with one's appointed guide, he carefully reconsiders the whole question, from all angles, utilizing every source of information, and duly allowing for all known contingencies. At last he concludes that, if he is to be honest with the truth as it presents itself to him and to his own intelligence, he must abide by his previous judgment. Here, therefore, we have an instance in which there is no perfectly clear right or wrong, but room for legitimate difference of opinion. The two men take contrary views of the likely place for the retreat house. What seems more likely to the one man seems less likely to the other. This is the typical situation in which in the mind of one trying to practice ideal obedience painful conflict can arise. Should Father Subject, disregarding his own insights, by fiat of his will, assert to himself, "After all, conditions seem to suggest that, as Father Rector thinks, the house should be on the south side"? This procedure, judging not in accordance with what seems to be the truth, but by a choice of the will, is just what much that is written on intellectual obedience appears to call for.

It is submitted that a more rational approach to the problem of obedience of the mind is to conceive it as *the disposition to see and acknowledge the truth in as much as it is favorable to the superior or his command*. One might add—though surely this should be obvious and taken for granted—"and in so far as it is knowable to the subject".

A subject cannot reasonably argue for less. It is, of course, true that practically and emotionally there may be the most vehement objections to seeing the truth as it favors, say, a very unwelcome order. But rationally, without contradicting oneself, one cannot plead against the truth. To know and possess the truth is in accordance with our nature as intelligent beings, becomes it, and in fact pertains to its essential development and perfection. It is particularly fitting that we come to know and acknowledge the truths that are relevant to us. Evidently such are the truths that we are referring to: those that concern one's superior and his directions for oneself. Thus, very obviously, it is only right and reasonable that a man should see and acknowledge whatever is true in the matter of one's own authoritative guide and his guidance for us. It may be

practical too. A soldier whose trust in his captain does not measure up to the truth available to him might well lose his life, and the same could happen to a patient with respect to his doctor.

On the other hand, superiors cannot ask for more. To affirm more would be tantamount to uttering a falsehood or at least to being presumptuous, affirming what we do not know. Nor can those who give us spiritual conferences and exhortations urge us to do more.

One may object that we should conclude that what has been commanded has been *well* commanded. We could learn truth from the command itself. To a certain but very variable extent this contention is correct. Those chosen to exercise authority are wont to be persons of more than average ability, judgment, and good character. Superiors have a better knowledge of the total situation in which the order has been given and is to be executed. Often enough they have secret or confidential information that is not available to the subject. These and possibly other reasons can very often justify one in arguing that what was ordered was wisely ordered. Almost always they have some evidential value and thus increase the probabilities in the superior's favor. The obedient man will do his best to see and appreciate their full force. But those indications do not simply and necessarily lead to the conclusion that the superior's command was well advised. Nobody, as far as I know, goes so far as to maintain expressly that they do; oftentimes, however, that seems to be implied or suggested. No one would dare say that superiors are infallible and never make mistakes. The utterances and warnings of higher superiors exist in abundance to prove the contrary for lower superiors, and the verdicts of historians for the errors of higher superiors.

Everybody knows that human beings have a strong tendency to judge rather in accordance with their emotions, their likes and dislikes, their prejudices and passions, than in the cool light of reason. This unfortunate propensity is an excellent example of emotional thinking, of letting one's judgments be guided by feeling or impulse instead of the evidence. This weakness of human nature constantly runs counter to obedience. Hence one who is striving to become a perfectly obedient man will of course have these facts in mind and allow for them. He will do his best to keep his judgment as objective and correct as possible. One of his supreme aims will be precisely to hold reason and genuine love for the truth dominant in all his judging and willing.

In very many daily practical matters the best judgments that are humanly possible are *probable* rather than certain. Hence a disagree-

ment between a superior and an inferior in such cases would naturally take the form of "more probable" *versus* "less probable"; that is, what seems more probable to the superior seems less probable to the inferior and conversely. Thus Father Rector in our third example, decided, As I see things, we ought to build that retreat house on the south side of the city; and Father Subject, who was commissioned to do it, thought, No; my opinion is that the north side is the place for it.

The important point to notice here is that probable judgments, carefully made, are true and unchangeable, though of course not in the same way or so simply as certain judgments. When "carefully made" they correspond to the incomplete evidence or reasons for judging insofar as these are open to the person forming his opinion at the time. Let me illustrate from what I shall call analogies rather than examples. Suppose that six men out of ten are to be chosen by lot for some dangerous mission. Then the odds are six to four that any particular one of the ten will be taken. No act of anybody's will can alter that likelihood. Only a fool would try to think otherwise; and, if he did, he would be virtually lying to himself. Suppose another case, less precise and closer to what occurs in practical matters. One hears that a friend is very seriously ill with pneumonia and spontaneously concludes that perhaps he will die. But that would be very much against his wishes, and so voluntarily he chooses to judge, because after all it is not evident that the patient will die. He will not die. Such thinking would be irrational and self-deceptive. Thus probable judgments critically and considerably made cannot reasonably be changed by mere fiat of the will. Only some new disclosure of the truth or a better grasp of it justifies a new conclusion. One might as well determine the truth in matters of fact by flipping a coin. He who judges what he pleases is following a blind faculty. Hence, if all things considered, it seems that a given order is less probably the prudent one, no juggling of one's mind by one's will can make it really more probable.

A person whose ideal of intellectual obedience is to agree with the mind of his superior insofar as his perception of the truth permits will avoid many of the difficulties experienced by those who attempt by sheer force of will to embrace the opinion of their superior. He need not feel conscious of being disloyal to the truth. He will not try to argue with himself that whatever is ordered is wisely ordered. He will not cultivate "wishful thinking," determining what is judged true by an act of will. He can fall back upon the universal criterion of truth, namely, the objective evidence in the case. His

judgments, certain or probable, will correspond exactly to that evidence. He will not appear obliged to do violence to his rational nature. He will not endeavor, as it were, to lie to himself, affirming to be true what is really against his mind. He will not have to change his principles when he gets a new superior.

Some may object that St. Ignatius, in his celebrated *Epistle on Obedience*, seems to require more in the way of intellectual submission than is here proposed. At first sight and according to the strict letter of the text, that is correct. However, in interpreting him, we can and should be guided by a principle that he himself uses in the *Spiritual Exercises*. When he presents for contemplation an apparition of Christ that is not recorded in the Gospels, namely, the very first one, made to the Virgin Mary, he writes, "Scripture supposes that we have understanding, as it is written, 'Are you also without understanding?' " (Puhl's translation, No. 299). What he says on obedience is to be understood in accordance with the fundamental laws of reason. Therefore, if one looks to the ultimate mind and intention of the author rather than to the precise form of his words, one would hardly interpret him as exhorting people to go beyond the truth or beyond what they know of the truth. Beyond the truth there is nothing but falsehood, and to assert, even to oneself, more than one knows of the truth is at best to be presumptuous. Hence St. Ignatius's words cannot rightly be taken to mean more than that to be perfect in obedience of judgment is wholeheartedly to acknowledge *all* the truth that favors the superior or his command.

"All the truth" includes every truth that is relevant, though that relevance be very indirect or remote. The abnegation of judgment which St. Ignatius advocates in matters of obedience consists, not in affirming what is false or unknown, but in so controlling one's likes and dislikes that they will help, rather than hinder, in bringing about the maximum amount of truth in one's mind. As St. Paul wrote long ago to the Corinthians: "For we cannot do anything against the truth, but everything must be for the truth" (II Cor. 12:8; Spencer's version).

It was St. Ignatius's idea that through intellectual obedience we should come to ever greater and greater harmony with the supreme rule of every good judgment and will, that is, with the eternal Goodness and Wisdom. The more thorough-going that harmony between our minds now and God's, the keener and more beatific will be our vision of Infinite Truth in heaven.



# Communications

[NOTE: Since the following communications were unavoidably held over for a long time, it seems necessary to say a word about their background. The first refers to an article by Father Gallen in our May, 1954, number. One of the main points in this article was to stress the need of reducing the frequently excessive number of community devotions.

Another important point made in Father Gallen's article was that retreats do not produce the fruit they should because proper provision is not made for the retreatants to meditate; they simply listen to conferences. A follow-up on this was a letter from a sister, published in September, 1954, which suggested: "If these points are to retain their purpose of *preparation for mental prayer*, twenty minutes or half an hour would not seem to be an unreasonable limit, with the explicit injunction that the retreatants continue the meditation themselves, although not necessarily remaining in the chapel to do so." The second communication given here refers to this suggestion. —ED.]

Reverend Fathers:

At our summer school were different orders of sisters. Father Gallen's article, "Pray Reasonably," was much discussed and appreciated—and it did much good. In our case, for example, many of the novenas, daily litanies, and extra devotions have been shortened or eliminated. Part of our class preparation formerly had been used for these extras, and added to this were cooking, washing, house cleaning, etc. It was a real strain to get a quantity of prayers said. All agree that at last they get satisfaction from saying a reasonable number of prayers well and with real devotion. Many thanks to Father Gallen. A number of sisters have expressed the wish that he would give them an article, "Dress Reasonably." —A SISTER.

Reverend Fathers:

I disagree with the sister who wrote that "twenty minutes or half an hour would not seem to be an unreasonable limit" for points during retreat. I made one retreat in which the priest never talked over twenty minutes, and I was so weary I thought I would die before the eight days were over. What in the world does the sister do with the time *between* the conferences if she isn't meditating then? Personally, I like the priest to talk about forty minutes or so.

—A SISTER.

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## Book Reviews

[All material for this department should be addressed to: Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

**THE PSALMS IN RHYTHMIC PROSE.** Translated by James A. Kleist, S.J., Ph.D., and Thomas J. Lynam, S.J. Pp. 236. The Bruce Publishing Company, Milwaukee 1, Wis. 1954. \$4.00.

No one whose eye falls upon this new translation of the Psalms will be otherwise than favorably impressed by the attractive binding, the legible typography, the useful index of "titles," the preliminary outlines for each Psalm, and the brief explanatory footnotes.

But some will ask a legitimate question: Why another translation of the Psalms? Father Lynam answers that question quite clearly in his preface. The translation was projected as a labor of love by the late Father Kleist, who asked Father Lynam's cooperation. The translators set for themselves a comparatively simple aim: to turn the Psalms of the new authorized Latin version into English prose, making "a borrowing from poetry" to the extent of introducing into the prose "a stress, a rhythm." The basic stress ultimately chosen was the iambic.

Granted the legitimacy of such a purpose, the success of the translation can be justly measured only by the standard that the translators have set for themselves. There can be no doubt that they have succeeded in producing a consistently rhythmic version, predominantly iambic. That they have in many instances transcended their self-imposed limits and achieved true poetry is all to the good. One has only praise, too, for the fact that the English is modern in many respects. The consistent substitution of "You" for the traditional "Thou" is a simple but notably effective device that makes not only for modernity but for the impression of that familiarity with God that characterizes prayer. The only respect in which the translators seem to have fallen below their own standards is that they have occasionally allowed themselves to be forced into violent inversions in their attempt to preserve the iambic stress.

One may be tempted to quarrel with such expressions as "mobbish turbulence," "heaven's marge," "lave his feet in sinners' gore," "in their joy they jubilate," "Immersed I am in abysmal mire," "As 'twere a prodigy I have appeared to many," "A subject of dispute you made us 'mongst our neighbors," "Well for the people skilled in holding jubilee," "My sire are you, my God, the bedrock of my

weal." The phraseology of this sampling is not the phraseology of modern prose. (Nor, one may add, of modern poetry.) One would not complain of such archaism if it were not for the fact that the publishers' jacket makes claims for the modernity of the Kleist-Lynam version that the translators do not make.

Despite such occasional infelicities of expression (fewer and less annoying than those that are to be found in the ordinary manual of devotions), *The Psalms in Rhythmic Prose* will serve as a fine prayer-book for the layman who would model his prayer upon the official prayer of the Church. It will also be a welcome companion volume to the Latin Breviary of the English-speaking priest or religious.—PATRICK J. RICE, S.J.

**MARIOLOGY.** Volume I. Edited by Juniper B. Carol, O.F.M. Pp. 434. The Bruce Publishing Company, Milwaukee 1, Wis. 1954. \$6.75.

This book could hardly have been written by one man. For the sweep and depth of treatment of the whole field of Mariology could have been achieved with the excellence of scholarship contained in this book only by a group of scholars working under an editor with the thorough-going competence and courage of a Father Juniper Carol. We have in *Mariology* the first of a three-volume series which will take its place alongside the Marian symposia of Strater, du Manoir, and Roschini.

Mariology is that part of theology which attempts to gain some understanding of the Marian mysteries. But this understanding must take place by insight into the data of revelation as given in its two-fold source: Scripture and tradition. This first volume of Mariology consists in a culling of Scripture and the various records of the Church's tradition in a search for all the relevant Marian evidence. The second volume in the series will contain a group of essays dealing with Marian theology as such; the third will trace the effect of Marian creed and cult in the devotional life of the Church.

The opening article by Eamon R. Carroll, O.Carm., has compressed within fifty pages an extraordinarily rich selection of the Church's pronouncements on Mary, organized under eight titles: Mother of God, Ever Virgin, Full of Grace, Immaculate, Assumed into Heaven, Mediatrix with the Mediator, Spiritual Mother, and Queen.

Fathers Eric May, O.F.M., and M. J. Gruenthaner, S.J., turn to the pages of the Old and New Testaments respectively to present what God has written about His Mother. Both of these studies are

characterized by a care and a balance not always present in a discussion of Marian Scriptural texts. The article by A. C. Rush, C.S.S.R., supplements these two scriptural studies by reviewing the testimonies of the early Christian faithful for Mary as found in the New Testament apochryphal writings.

Three articles follow which open up the vast and complex records of patristic and liturgical literature on Mary: Mary in Western patristic thought and in the Eastern and Western liturgies. The article by Father Burghardt on the Latin Fathers is not only an outstanding piece of research in its thoroughness of treatment and brilliance of interpretation, but also in its tight organization and excellence of style.

G. W. Shea has continued the investigation of the history of Mariology through the medieval, modern, and contemporary periods. He shows how active the writers of the Church have been since the close of the Patristic Age in deepening and expanding our understanding of the Marian mysteries.

Because the long article on the Mariology of the Eastern Fathers was not available in time for publication in this first volume, its place has been given to two shorter Mariological studies of the Immaculate Conception and Mary's immunity from actual sin, which, in content, rightly belong in the forthcoming second volume. But if these two studies are an indication of the quality of the second volume, we can be sure that it will attain the high standards of scholarship and readability achieved in the first.

The book closes with a short history of the name of Mary by R. Kugelman, C.P., who concludes that the weight of evidence seems to favor the meaning of the name Mary as "Highness" or "Exalted One."

The book with its copious notes and references is a mine of information on our Lady which priests, religious, theological students, and educated Catholic laymen will be tapping for a good many decades to come. —MICHAEL MONTAGUE, S.J.

**A HISTORY OF THE CATHOLIC CHURCH. Volume VII. Period of the French Revolution (1775-1823).** By Fernand Mourret, S.S. Translated by Newton Thompson, S.T.D. Pp. 608. B. Herder Book Company, St. Louis 2, Mo. 1954. \$9.75.

The average American looks upon the French Revolution merely as a Gallican edition of the American fight for independence. In the political sense this opinion comes close to the truth, for as the

colonial patriots threw off the rule of George III, so the French liberals and rationalists overturned and then completely destroyed the monarchy of Louis XVI. The French Revolution, however, differed greatly from that in America in its organized hatred of religion, especially that of the Catholic Church.

The seventh volume of Father Mourret's fine work on the History of the Catholic Church gives a scholarly treatment to this phase of the French Revolution. The book is divided into three parts.

In order to give his reader a better understanding of the ecclesiastical side of the Revolution, Father Mourret treats, under the title "Decline of the Ancient Regime," the political, social and intellectual status of France and of Europe from 1775 until the beginning of the Revolution.

Part two deals with the Revolution itself. This section of the book is the most scholarly of the three and descends to minute particulars. A general knowledge of the political history of the French Revolution is a "must" if the reader is to understand the various sessions of the French assembly that methodically did away with religion in France and deified "reason" to take the place of God. The Civil Constitution of the Clergy is completely discussed, and the plight of the jurors and non-jurors among the clergy is well described. Father Mourret has used his documents well in picturing the suffering and complete disruption of ecclesiastical life in France.

For the ordinary reader the third section of the book, "The Religious Restoration," will prove the most understandable and interesting. Napoleon and Pius VII were both powerful characters. Their duel of wit, will power, and principle is boldly and graphically told. The entire history of the famous Concordat of 1801 is clearly explained. An appendix has the entire text of the concordat.

Father Thompson has done a fine job of translating. The footnotes are excellent; the bibliography is extensive and should help the research student. There is also a fine index that will save the interested seeker much time. The book is primarily for the scholar, but the third part can be profitably used by anyone who has a high school knowledge of French history. Although the price is rather high, this book could profitably be put in the Church History section of any seminary or college library.—JOHN W. CHRISTIAN, S.J.

**SAINT IGNATIUS' IDEA OF A JESUIT UNIVERSITY.** By George E. Ganss, S.J. Pp. 368. Marquette University Press, Milwaukee 3, Wis. \$5.50.

With a shrewd eye to modern university problems and applica-

tions, Father Ganss, director of Classical Languages at Marquette University, has written a brave historical analysis of St. Ignatius Loyola's root principles of higher education. Analyzing Ignatius' view of Renaissance university, its functional relation to the social-cultural environment, and Part Four of the Jesuit Constitution (On Education), Father Ganss outlines the purposes, ideals, and procedures of Ignatian higher education—at least as had in the sixteenth and seventeenth century. The burden of the work is, however, to isolate perennial principles from passing procedures in the historical picture of Ignatius' universities. Besides terminology clarifications (e.g. the sixteenth-century meaning of *college*, *arts*, *university*, etc., contrasted with our own) there seem to be three difficulties in a work of this kind.

St. Ignatius himself, the master of adaptation to circumstance, presents a problem to one sifting his educational writings for their spirit. One could get the impression from uncaredful reading that there simply are no real guiding principles beyond that of a clear goal and absolute freedom of means in attaining it. Again, the social-economic environment for which the early Jesuit educators were preparing their students presents the second problem. Time after time Father Ganss separates what is rooted in the Ignatian spirit from what pertains to the Ignatian times. Thus speaking, reading, and writing Latin might seem an educational must in the Constitutions, but this prescription is clarified by the realization that Latin was still the exclusive language of the universities and "opened the way to the choicest positions in state or commerce or Church." Thirdly, the Constitution itself, admittedly the foremost source for Father Ganss, contains much practical procedure that must be sifted to find the primary principles of the Ignatian educational spirit.

Beginning then with a historical study of the universities as Ignatius saw them in his own education, and progressing through the gradual acceptance of colleges and universities by the Society of Jesus, Father Ganss shows how Ignatius drew up his principles of an orderly development in learning, following the self-activity practices of the University of Paris and substituting the *Summa Theologiae* for the *Sentences* of Peter Lombard as the prime text for studying theology. In the second part the author points up the relation between Ignatius' universities and the socio-cultural life of the times. The humanist educational ideal which was then reaching its peak was inculcated by Ignatius and applied to the natural and super-

natural life aims of his education. He insisted, however, on keeping theology and philosophy as the most important branches of study. In Chapter nine of the third part of his book, Father Ganss sums up fifteen clear principles of Ignatian education. In this chapter he has given modern Jesuits, especially American Jesuits, the structure on which to build the methods and adaptations for our universities today while preserving what is truly the Jesuit spirit of education.

Any review of this thorough and scholarly book would be incomplete without mention of the Appendix called "A Historical Sketch of the Teaching of Latin." This brief study of the use of the Latin Language as a means of education is well worth the price of the entire book. He clearly shows how the history of Latin in education has undergone a change in aim from the Renaissance (facility in reading, speaking, and writing for cultural, social, and economic life-preparedness), through that of John Locke and Christian Wolf (mind-training and some contact with classical thought), down to the present practical abandonment of the language in favor of a fuller study of classical literature in the vernacular.

Father Ganss has written a challenging and controversial book that certainly will be most helpful in the discussions and planning of modern Catholic education.—RAYMOND J. SCHNEIDER, S.J.

### BOOK ANNOUNCEMENTS

BEAUCHESNE ET SES FILS, Rue de Rennes, 117, Paris.

*Le Ciel ou l'Enfer, I, Le Ciel.* Par le Chanoine Georges Panneton. How little most religious know about heaven where they firmly hope to be happy for all eternity! But then heaven is not a subject about which many books have been written. Readers of French therefore owe a debt of gratitude to Canon Panneton for his excellent treatment of this much neglected subject. His book covers the subject most thoroughly, and is based on sound theology. Learned and unlearned alike will read this book with pleasure and profit. Pp. 253.

THE BRUCE PUBLISHING COMPANY, Milwaukee 1, Wis.

*Jesus, Son of David.* By Mother Mary Eleanor, S.H.C.J. To meditate on an incident in the life of our Lord, we are told to imagine that we are present as the incident unfolds. If this has been difficult for you, you must read *Jesus, Son of David*, and learn how a person blessed with a vivid imagination carries out this ad-



vice. You will find the book very easy to read, and it should make your meditations on the life of our Lord much more vivid. The book also serves as an excellent introduction to the life of our Lord for the young and for those who find it difficult to profit from the learned biographies of Jesus. Pp. 224. \$3.25.

*Bloody Mary.* By Theodore Maynard. Lest the reader be misled, the author points out in his very first paragraph that he uses the title ironically. He also insists, and with truth, that his book is in no sense "special pleading," but an objective study of the available historical documents. He is an inveterate scholar and delights in communicating his findings to others as his more than thirty books testify. If you are interested in Tudor England, you must read *Bloody Mary*. Pp. 297. \$4.95.

CLONMORE AND REYNOLDS, LTD., 29 Kildare St. Dublin.

*Meditations for Priests, Seminarians, and Religious.* Compiled by Dominic Phillips, C.M. This book of meditations was designed to help those beginning mental prayer. There is a twenty-two page introduction that deals with the excellence and necessity of mental prayer, gives detailed instruction on mental prayer according to the method of St. Francis de Sales, and gives advice about the ordinary difficulties encountered in meditation. All the meditations are of uniform length, a page for each meditation, and follow a uniform pattern. The book should prove helpful not only to beginners but also to those more advanced. Pp. 456. 25/-.

LA EDITORIAL CATOLICA, S.A., Biblioteca de Autores Cristianos, Apartado 466, Madrid.

*Ciencia Moderna y Filosofia. Introduction Fisicoquímica y Mathematica.* Por Jose M. Riaz, S.J. In every major seminary certain courses called *Quaestiones Scientifical*, which treat of those aspects of modern science which have a philosophical or theological implication, must be taught. In the present volume, Father Riaz, a licentiate in the physical sciences and professor of the course *Quaestiones Scientifical* at the scholasticate of the Society of Jesus at Ona, has put his lectures into book form. Students of the philosophy of science will find this volume valuable, the more so since there is nothing in English in this particular field. Pp. 774.

GRAIL PUBLICATIONS, St. Meinrad, Indiana.

*And Amend My Life. Progress for Religious Through Con-*

*fession.* By Bernard A. Sause, O.S.B. If you read this little, paper-covered book, you will wonder why it had not been written long ago. It is so obviously helpful and so well designed to make a thoughtless religious fervent, and to help a fervent religious to greater progress in perfection. For the confessions of a religious serve not only as a barometer of his spiritual life, but are also a very effective source of progress when they are made as God intended. Time spent reading this book will be time well spent. Indeed there are few, very few religious and priests who would not profit by a reading of this book. Pp. 89. Paper \$0.75.

*Mary Communes with the Saints.* By Raphael Brown. The title of the book suggests a study of the mystical experience of the saints with regard to our Lady. Instead the book consists of brief biographies of seventeen saints who were favored with visions of the Blessed Virgin. Among the less known saints considered are St. Conrad, St. Nicholas of Flüe, and St. Catherine Labouré. The book will be most useful to very young readers. Pp. 147. Cloth \$2.25. Paper \$1.75.

*In Praise of Mary*, edited by Raymond J. Treece, introduces the new Bellarmine Theological Lectures sponsored by Bellarmine College of Louisville, Kentucky. It contains eight lectures by as many authors on various prerogatives of Mary. Of particular interest because it embodies so clear an explanation of the theological theory of the development of doctrine is the lecture on Mary's Assumption by James J. Doyle, S.J. Each lecture is followed by a summary and by a set of discussion questions. These make the book ideal for use by study groups. Pp. 169. Paper \$2.00.

*The Mother, the Heart of the Home.* Edited by Edgar J. Schmeidler, O.S.B. This collection of twenty-two studies presented during the Marian Year meeting of the National Catholic Conference on Family Life is noteworthy for its sociological as well as its spiritual content. It unquestionably supports Mrs. Huth's definition of the NCCFL as "a body of experts on marriage, the family, and related topics." Pp. 216. Paper \$2.00.

*The Easter Color Book; Saint Anthony of Padua; Saint Joan of Arc; and Saint Philomena* are four new color books. Each 35 cents.

B. HERDER BOOK COMPANY, 15-17 South Broadway, St. Louis 2, Mo.

*Summa of the Christian Life.* By Louis of Granada, O.P. Trans-

lated and adapted by Jordan Aumann, O.P. This is the second of a three-volume set. The first was reviewed in the March, 1955, issue of REVIEW FOR RELIGIOUS (XIV, 95-96). This second volume fully meets the high standards set by the first volume. Pp. 428. \$4.95.

LITTLE COMPANY OF MARY HOSPITAL, Evergreen Park, Ill.

*The Queen's Highway.* By Mother Mary Potter. This book is a collection of extracts from the writings of Mother Mary Potter, the foundress of the Little Company of Mary. Each extract is approximately a page in length, and there is an extract for every day of the year. The collection was intended originally for the sole use of the sisters of the congregation. Gradually the treasures which this volume enshrines became known beyond the limits of the congregation, and to satisfy the increasing demand the book has now been published. Pp. 423. \$3.00.

THE NEWMAN PRESS, Westminster, Maryland.

*The Priesthood and Perfection.* By Reginald Garrigou-Lagrange, O.P. Translated by E. Hayden, O.P. If a priest is effectively to counteract the errors of this materialistic age, he must be animated by the spirit of faith. What that spirit is, what are the signs of its presence, and how it is to be cultivated are all dealt with in a masterly way in this book written expressly for priests, both diocesan and religious. Many of the author's statements are enunciated as theses and their proofs given in a formal way. The many references throughout the book to supplementary material, usually in the form of notes at the end of each chapter, give evidence that this is a book not merely to be read but to be studied. Pp. 208. \$3.00.

UNIVERSITY OF NOTRE DAME PRESS, Notre Dame, Indiana.

*Liturgical Piety.* By Reverend Louis Bouyer of the Oratory. This is the first book of an eleven-volume series of Liturgical Studies. It forms a fitting introduction to the series since it considers the history of liturgy in some detail. It is unfortunate though that the author in his enthusiasm for his subject, as Father Josef A. Jungmann, S.J., points out, "not infrequently neglects accuracy of expression not only in his historical accounts . . . but also in theological formulations." It is to be hoped that the ambitious project of Notre Dame University Press to give to the English-speaking world authoritative texts on the liturgy will soon be realized in the publication of the projected remaining ten volumes. Pp. 284. \$4.75.

## FOR YOUR INFORMATION

(Continued from page 240.)

the REVIEW for November, 1952; another (to religious men, December 8, 1950), was in our last number, July, 1955. The third of the Pope's addresses (to teaching sisters, September 13, 1951), appears in this number, pp 251-56.

With the complete texts of these four addresses, and with the valuable collection of excerpts compiled by Father Gallen and published in the first three numbers of the REVIEW for this year, our readers are well equipped with source material for studying the mind of the Church relative to the religious life. A very important aspect of this study concerns the question of adaptation to modern conditions and needs. Various articles in the REVIEW have dealt with this topic. Another, and very comprehensive, treatment of the subject will be in the November number.

## Institutum "Regina Mundi"

Of the many informative items that could not be published at the proper time in the REVIEW, one ought to be mentioned now, at least for the record. This concerns the establishment in Rome of the *Institutum "Regina Mundi"*—an institute of sacred studies for sisters. The formal inauguration of the new institute took place on October 18, 1954. The program of studies for the first year included fundamental theology, moral theology, spiritual theology, Scripture, canon law, church history, liturgy, missiology, archeology, and philosophy. There are four sections, according to language, each section with its own professors. The numbers of students in the various sections, as recorded in the first bulletin of the institute were: English, 38; French, 35; Spanish, 30; Italian, 29. Countries represented were: Belgium, 5; Brazil, 1; Canada, 6; Colombia, 4; Cuba, 3; Czechoslovakia, 1; Eire, 2; England, 4; France, 14; Germany, 1; Holland, 3; Hungary, 1; India, 1; Italy, 30; Japan, 1; Jugoslavia, 2; Lithuania, 1; Morocco, 1; Poland, 3; Portugal, 1; Spain, 21; United States, 26.

## Religious Vocation Institute

*The Proceedings of the Eighth Annual Convocation of the Vocation Institute* is now available at \$1.50 a copy. The title is somewhat misleading because this institute, held annually at the University of Notre Dame, deals specifically only with religious and

priestly vocations; it is not directly concerned with vocations to other states of life. The present volume of the *Proceedings* contains the texts of all the speakers at the 1954 institute, the general theme of which was "The Psychology of Religious Vocation." The *Proceedings* may be ordered from the University of Notre Dame Press, Notre Dame, Indiana.

#### For Publishers

For more than a year our book review editor has been Father Bernard A. Hausmann, S.J., West Baden College, West Baden Springs, Indiana. When Father Hausmann took charge of the book reviews, we notified all publishers on our list to send books intended for review to West Baden. Since then we have published frequent notices about this change and, as occasions arose, have notified other publishers. Nevertheless, some publishers still send books for review to St. Marys. Our policy in future will be to ignore such books when they are sent by publishers who have been notified of the change of address.

Also, we receive many pamphlets for review. We realize that the content of pamphlets is sometimes very valuable; but, as we have announced very often, we simply cannot guarantee reviews or even notices of pamphlets.

#### American Founders' Series

The story of Mother Mary Xavier Warde (see pp. 241-50), foundress of the Sisters of Mercy in the United States, is the fourth of our biographies of American founders. Others that have already been accepted and that will be published as space permits include: Mother Cornelia Connelly, foundress of the Society of the Holy Child Jesus; Mother Xavier Ross, foundress of the Sisters of Charity of Leavenworth; and Mother Theodore Guerin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods. Our first biography was about pioneer Xaverian Brothers. Except for that, men are conspicuous by their absence. It would help towards "universality" if more institutes of men were represented.

We should like to take this occasion to remind those who may be working on biographies to be sure to prepare their manuscripts according to the "Notes for Contributors" published in the REVIEW for March, 1955, pp. 104-112, and July, 1955, pp. 194-96. Also, please confer the suggestions in the November, 1954, number, p. 310.

## Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Woodstock, Maryland.]

### —22—

In order to introduce a thirty-day retreat annually for postulants, novices, jubilarians, and volunteers, is it necessary for a diocesan community to obtain the approval of the community's general chapter of affairs? The constitutions specify that innovations in prayers, exercises, clothing, order of the day, etc., should be introduced properly through that channel. However, in such a matter as this, haven't the reverend mother and councilors the power to introduce it?

The constitutions are the particular law of a religious institute and must be observed. A thirty-day retreat is an innovation in the exercises and must therefore be approved by the general chapter, in accordance with the constitutions of this congregation. Such a prescription is rarely found in constitutions. The constitutions should have left such a matter as the order of the day and clothing that does not affect the religious habit to the decision of the mother general. The same is to be said of innovations in prayers and exercises, but for these the constitutions could have prudently prescribed the advice or consent of the general council. It is not prudent to prescribe a thirty-day retreat for both postulants and novices. They would then be subject to the sufficiently severe strain of such a retreat for two or three successive years. It would not be prudent to impose a thirty-day retreat on jubilarians. The prudence of permitting all who wish to do so to make this retreat is also questionable. The prudent norm would appear to be the enactment of a thirty-day retreat during the noviceship, when it will be more fruitful than in the postulancy, and during the tertianship or renovation. The retreat will also be more effective if reserved to these classes.

### —23—

If the constitutions or customs do not include perpetual adoration of the Blessed Sacrament, may the mother general and her council decide and seek permission of the ordinary and introduce this devotion without the consent of the general chapter of affairs? What is the proper procedure for such spiritual innovations in an active community?

Since this question concerns the same congregation as the pre-

ceding question, the innovation of perpetual adoration in the exercises will also require the approval of the general chapter. I doubt the prudence of perpetual adoration in institutes that are not purely contemplative. I believe it would be far more prudent to have exposition regularly not more than twice a month.

—24—

**What procedure should be followed to introduce new devotions such as Infant of Prague processions in the mother house chapel? Is it necessary to consult the chaplain?**

No consultation of the chaplain is necessary for prayers or devotions that do not imply his own participation. When this is implied, the chaplain should accede to the just and reasonable requests of superiors. He may, however, legitimately object to an excessive number or prolongation of devotions.

—25—

**May retreats for lay people such as auxiliary women, alumnae, and others be held at the mother house if the constitutions and customs do not include such activities?**

The retreats would not be contrary to the prohibition universally found in constitutions of adding in a general and permanent manner works not included in the special purpose of the congregation. An added work confined to one house cannot be said to be general. In virtue of can. 497, § 2, the permission to erect a religious house gives the institute the right to exercise in that house all the works that constitute its special purpose, unless some of these works were excluded by conditions explicitly or implicitly attached to the permission by the local ordinary. Retreats for women are not contained in the special purpose of the congregation in question. Special permission of the local ordinary must therefore certainly be obtained for retreats when the retreatants are in no way connected with the establishments or activities of the congregation. While it may be contended that the likelihood of societies of auxiliaries and alumnae and of annual retreats for them was foreseen in the granting of the permission for the erection of the house, it would be at least more prudent to secure the habitual permission of the local ordinary also for such retreats.

—26—

**Must annual retreats and monthly retreats always take place in houses of the institute? Or may large groups of sisters be permitted to make**



## QUESTIONS AND ANSWERS

**these retreats at retreat houses or other houses of other congregations and still fulfill the obligation of making a retreat?**

Canon law says nothing about the day of monthly recollection nor does it prescribe the place for the annual retreats of religious. The constitutions also most rarely determine the place. If they do, a proportionate reason will suffice for an excuse or a dispensation by higher superiors from this prescription of place. Furthermore, the requirement of place in such a law would be an accidental prescription, unless clearly expressed in the law as essential. Its violation therefore would not impede the substantial fulfillment of the law. The obligation is thus fulfilled in the places listed. Obviously, higher superiors should choose the place most suitable for retreats in the concrete circumstances of the congregation; and large groups of religious most rarely make their retreats outside the houses of their own institute.

### —27—

**A congregation composed of choir and lay sisters has legitimately abolished the latter grade. How do the former lay sisters now rank in precedence?**

Their rank is the same as if they had always appertained to the one class of sisters now in the congregation. This follows from the facts that the transfer gives these sisters equal rights and that no new first profession must be made in a transfer. Therefore, one who made her first profession as a lay sister on August 15, 1930, with four others making their first profession as choir sisters will now take her place with these four.

### —28—

**In our congregation each sister is allowed an annual vacation of two weeks. Every year the same sisters ask for three weeks or more. Should it be granted to them or is it better to treat all the same?**

A custom or regulation should be observed, and the principle of common life is that a moral uniformity should exist among the religious of any particular institute with regard to material and temporal necessities and provisions. Therefore, all should be given the same vacation unless a proportionate reason is verified for extending the vacation in particular cases. The practice of extending the vacation for some is even more reprehensible if this is done only for those who can secure the expenses from externs.

## Integration

Joseph P. Fisher, S.J.

**A**LL good Catholics cry out against secularism—the divorce of God from His world. They rightly insist that God must be made a part of a man's daily life, that God must be brought into education, business, government, entertainment—all the pursuits of human life. Men who insist on keeping God out of public life will make shipwreck of human life. If God is kept, so to speak, in church and not allowed to go out into the market place, the business world, the motion-picture halls, the places of government, then man will live most of his life without God and that is sure to be fatal.

Although a religious is not likely to be tainted by secularism in the sense in which it is used above, there is a possibility of a somewhat similar division in his life between the spiritual and ordinary life. How often a spiritual director finds that young religious going forth from the novitiate or from a period of some concentration on the spiritual life into the active life feel very uncomfortable in their new surroundings and activities. Often enough they feel as if their spiritual life has evaporated almost overnight. At least it seems to them that they have suffered a great setback in their progress in the life of the soul; and that—naturally for good religious—causes them concern. They then look upon their present way of life with something like suspicion or even distrust, and they hanker, as it were, for the fleshpots of Egypt.

It must be admitted that often, when such transfers are made, there actually is a loss of interest in spiritual things because of the many distractions that duty and, perhaps, desire of relief bring into the lives of such religious. But much of the difficulty can be traced back to a wrong outlook on the spiritual life.

In a sense it is almost inevitable that young, inexperienced minds develop a certain attitude on the spiritual life because of the way they approach it. Before they entered a seminary or convent, although they had been good Catholics, they had not worked systematically on the spiritual life or used the various spiritual exercises standard among religious. As a consequence, when they are faced with a whole new field of life, the spiritual life, and read about it in books and hear about it in talks and retreats, they look upon it as something different from what their lives have been, as

something superadded to ordinary life, as even opposed to ordinary life, as unable to be mixed with ordinary life. It seems a life apart, a sanctuaried life. It is lived in quiet and solitude; it grows by prayer and penance; its natural habitat is the chapel or oratory; it is a plant easily wilted by exposure to the winds of the world. And so, when they do go forth from the warmth of novitiate fervor into the cool atmosphere of the classroom or hospital, they feel a chill. And to their minds there naturally seems a split between the spiritual life as they knew it and life as they are living it.

But is not all this true? To a certain extent it is and has to be. But frequently there is a needless and harmful exaggeration, an overemphasis on certain truths to the neglect of others. We can admit once and for all that the common insistence on silence and solitude and recollection is necessary especially for a beginner in the spiritual life. Before entering religion he probably lived among many distractions, engaging in sports, attending dances and parties, going to movies, and in general occupying himself with many such matters; and his life to a large extent was sustained by these things. Obviously, if they were continued, he would go on being supported by them and would never come to lean on the truths of the faith, the truths of the spiritual life. It is only when these false supports are removed and the noise of the world has faded away that he will be forced, so to speak, to lean on God and the things of God. He will either have to swim in the waters of the spirit or sink; or, of course, remove himself. With this admitted, let us turn to the question of how the harmful exaggeration can be handled.

The main element in the exaggeration is that it sets up a division in the life of man. Instead of life's being a whole, it becomes a thing of diverse and even antagonistic parts, parts which are held together rather mechanically and awkwardly. On the one hand there is the spiritual life, needing its special atmosphere, nourishment, and care. On the other hand there is ordinary, natural life with its entirely different needs and demands. Some hold them together rather forcefully; some give up the fight in favor of ordinary life; some, we hope, work out a satisfactory integration. The main error consists in thinking that a man is spiritual, is engaged in supernatural activity, only at certain restricted places and times—for example, at prayer, in chapel. If he is not in such places or doing such things, he is regarded as being away from the spiritual, supernatural life. He may be, but he need not be.

So the ideal would be if the whole of life were spiritual, super-

natural, if the whole of life were of a piece, if a man were always about his Father's business. Is this possible? Can a man conceivably be in such a position that he regards all things, no matter what they are, as spiritual, supernatural? Whether he eats, plays, talks, suffers—can it all, in a true sense, be the same? It seems that it was for the saints. St. Paul certainly lived out his exhortation: "Therefore, whether you eat or drink, or do anything else, do all for the glory of God" (I Cor. 10:31).

The biographer of Brother Lawrence of the Resurrection, a discalced Carmelite lay brother, states: "Everything was the same to him—every place, every employment. The good Brother found God everywhere, as much while he was repairing shoes as while he was praying with the community. He was in no hurry to make his retreats, because he found in his ordinary work the same God to love and adore as in the depth of the desert" (Brother Lawrence, *The Practice of the Presence of God*, p. 53). And it has been told of Jerome Jaegen, whose process of beatification has begun, that he combined attention to external things and to God in a wonderful way: "It is quite remarkable that just when he was campaigning for office and acquainting himself with his new duties, he was passing through what he calls the first phase of the 'Mystical Marriage.' In this phase, to find her Groom, the soul need only turn to Him within her 'where the seat of consciousness is,' where He is always present. While he was a Deputy to the Diet his mystical life reached its full development. He attained to that condition in which one can simultaneously pay attention both to external things and to God manifesting His presence within the soul" (REVIEW FOR RELIGIOUS, II (1943), 359). Such, to a greater or less degree, must have been the outlook of all real saints. Life, then, can be one, can all be spiritual, supernatural. A man does not have to pass artificially from one part of his life to the next; does not have to leave for a time his warm spiritual world and run out, holding his breath, as it were, into the cold world of everyday life, then hasten back before his spiritual life has disappeared. It is true that we have been speaking of the saints, and saints could do what we cannot. Assuredly, but, if there is one thing in which ordinary men can well imitate the saints, it is in this ideal of an integral life, where all is part of a whole.

By what means, then, can a religious grow in this integrated way of life? The grace of God, of course, has much to do with it; but, as in most other matters concerning the spiritual life, we must

do our part. Various means can be suggested which are standard matter in books on the ascetical life. However, we shall endeavor to put them in a way that fits our purpose.

The first and most obvious means of making the whole of life spiritual, supernatural, is to have what is called a "good intention." With the proper intention, a man in the state of grace can make all his good or indifferent voluntary acts a source of supernatural merit. Theologians dispute about the precise requisites of this intention; but all agree that the more explicit and actual the intention, the better. For our purpose the thing to be insisted on is this: a man should try to grow in the realization of this really very important truth about the power of intention. He has to see it as an integrating factor in his life, as a unifying principle that assimilates whatever it touches into the supernatural life he leads. In this way a man is aware that all is supernatural, that no matter where he is, what he is doing, he has not left the spiritual world but is busy building it. It is clear that this ability to realize all things as supernatural through the means of a good intention requires a more penetrating and active faith than is required to accept as spiritual such actions as prayer, visits to the Blessed Sacrament, and the like.

The next means that suggests itself is the practice of the presence of God. This subject has been treated at length in several previous articles in the REVIEW FOR RELIGIOUS. Here I want to emphasize a certain point of view. For our purpose—a means of integration—the practice of the presence of God remains a rather ineffective means if viewed in the following manner. (However, there is a place even for it in the case of those who are learning the practice and know what is the further end they should have in mind.) A person is thought of as going along his ordinary life and then at the sound of a bell or at some stated interval as turning away for a moment from what he is doing and thinking of God. Then back to his ordinary life. A rather crude image may give a clearer idea of this method. It will be obvious how the image applies to our matter. A fish's normal element is water—it is at home in water. But occasionally a fish jumps into the air, an entirely different element from water and one in which the fish is not perfectly at home. The forced leap into the higher and lighter element is for only a very slight bit of time. Then the fish relapses into the medium congenial to it. Certainly such a manner of practicing the presence of God, if it goes no farther, would not help integration. On the other hand there is a way of practicing it which would be immensely helpful.

As has been well said, we do not really put ourselves into the presence of God—we are actually there, always there. We cannot get away from God—He is closer and more pursuing than the air we breathe. But, of course, we have to know the facts, realize them, act on them. To this end it is suggested that we read matter on the presence of God and often make a meditation such as the Contemplation for Obtaining Divine Love. It is only when God becomes, so to speak, the element in which we live our lives—in Him we live and move and have our being—that the presence of God will be an integrating force in our lives. It is important to point out that this practice is not only or even chiefly a matter of the mind; for, obviously, we cannot have God in the focus of our minds constantly. However, after much work on our part, He can be, as it were, always on the fringe of our attention—but this must be without strain or violent effort. And best of all He can be at the end of all our loves; for in all things we can, if we so wish, love God. God, then, can be the unifying principle in our life, making all our living a whole, and enabling us to pass from prayer to play, from play to work, with the conviction and consequent peace that we are always about our Father's business and our soul's sanctification. It was no doubt with this ideal in mind that St. Ignatius came to the following conclusion, stated in a letter he caused to be written to some young students and quoted by Father Lindworsky in *The Psychology of Asceticism*: " 'Our father holds it for better, that in all things one should endeavor to find God, rather than that long continuous periods of time should be applied to prayer.' Instead of devoting themselves to prolonged prayer, the students were exhorted to *exercise* themselves 'in finding God our Lord in all things, in conversation, in walking, seeing, tasting, hearing, thinking, and in fact in all kinds of activity, for of a truth the majesty of God is in all things'" (p. 68).

When a man has come to such a familiarity with God as St. Ignatius implies in this passage, it is hardly right to speak of the "practice" of the presence of God as if it were one practice more or less in the spiritual life. Really it is a man's spiritual life or at least has the function of a barometer in its regard. "Where thy treasure is there is thy heart also." There can be no doubt about it.

Although in treating recollection we shall cover somewhat the same ground we did when treating the question of the presence of God, it seems worthwhile to examine the subject in its relation to integration. A rather common way of looking at recollection is in-

dedicated in some such expression as, "He made an act of recollection." This suggests that the person in question is, for the most part, unrecollected, and then briefly recollects himself. This act of recollection would consist of turning away from the distracting, perhaps absorbing, unspiritual business of the moment and turning to the thought of something pious unrelated to the matter at hand. As was said in connection with the practice of the presence of God, there is a place for this kind of thing, but it is not at all the ideal. There would seem to be something strange about the idea that a man is recollected who recollects himself for brief, flashing moments; and for the rest of the time, most of the time, he is anything but recollected. Would it not be better to regard recollection as something capable of being more pervasive, more continual? Perhaps at least at the beginning of one's endeavor to practice recollection it would be well to change the sense in which the word recollection is commonly used, that is, calling up a spiritual thought of some kind. Would it not get us closer to what we want if we would have it mean the gathering of our powers on what the will of God puts before us? My imagination, my mind, my will often tend away from what for me is expressly God's will. Holding them to what is God's will for me from the right motive—it is God's will and I wish to fulfill it—would seem to be a fine form of recollection. If I am supposed to pray, I call together my powers and bend them this way; if I am supposed to study, I marshal them on my books; if I am supposed to recreate, I turn them to this end—the motive always being to do God's will, to find God in all things. It is plain how this again would make for integration. As one grows in the power of recollection, one would approach more and more the practice of the presence of God as indicated above. Then God would come to be all in all.

It would seem that the form of recollection proposed is especially important for and adapted to active religious. If their activity is divorced from their spiritual life, sad, indeed, is their lot. The harder they work, the farther they withdraw from spiritual progress. But they ought to sanctify themselves by their apostolate. This requires real effort, a real desire for spiritual progress.

An integrated life will bring power and peace and spiritual advancement. It is an ideal all religious should work for. It will not come without effort and the grace of God. Life seems almost too short to make a whole out of the many parts. But here, as in all things, there is a shortcut—the love of God.



## Community Workshop of the Duluth Benedictines

Sister M. Joselyn, O.S.B.

**I**N the fall of 1954, Mother Martina Hughes, Prioress of the Benedictine Sisters of Villa Sancta Scholastica, Duluth, Minnesota, first projected the plan of a workshop for the sisters in which any problem of the community would receive a frank, orderly, and serious discussion under the leadership of an experienced priest. All the sisters were urged to give thought to matters they would like to consider or have considered at the workshop; and arrangements were made to bring a large group—as it happened, about half the community, which numbers more than four hundred members—to the mother house for a two-day institute during the Christmas holidays. In due time, Father Louis Putz, C.S.C., of the Department of Religion of Notre Dame University, was engaged as the workshop moderator; and a committee of eight sisters representing different age and occupation groups in the community was appointed to plan the sessions with Father Putz.

From a considerable correspondence between Father Putz, Mother Martina, and the committee members prior to the arrival of Father Putz at the mother house, and from a half-day planning session of the committee and the leader after his arrival, evolved the subject matter of the discussions: "the spiritual and temporal good of the community, with emphasis on the relations between superior and subjects." It was believed that the over-all subject for discussion should be definite but not too narrowly restricted, should represent some hierarchy of values, yet not be a mere string of non-debatable principles.

All the workshop members attended the first general session, which was held in the auditorium. At this time, the chairman of the workshop committee sketched the procedure for the remainder of the day's sessions, and Father Putz presented his view of the value and method of such a workshop, adapting in fact both the technique and the major emphasis of the Catholic Action cell movement to this group. Father Putz stressed the necessity of rethinking certain practices of religious life in the light of present day temper but with relation to traditional and tried principles. He also urged that the observe-discuss-act method of the cell movement be applied by the

sisters in a manner calculated to deepen and intensify the loving union of the community members functioning as a family or *ecclesiola* within the Mystical Body of Christ.

At this time, the committee distributed to all members of the workshop an outline to guide the day's discussion. The outline (which is appended) was to be regarded as a set of signposts, rather than as "material to be covered." The group was then divided into fourteen small sections by an ingenious use of colored slips which had been handed out at the door. (Thus the divisions were absolutely random.) A meeting room was designated for each small group, most of which numbered about ten to fifteen. Within the groups, a leader and a recorder were informally appointed. The first discussion lasted about forty-five minutes, tending to begin rather timidly but to gain momentum through full participation as time went on. Throughout the session, Father Putz acted as "floating delegate," stopping in at various subgroup meetings. At the end of the morning session, each recorder presented to the entire group the findings of the subgroup to which she belonged. In this manner, conclusions or resolutions or questions were pooled; and it was possible to determine which problems were common to all subgroups as well as to ascertain the different views of a large number of sisters on one general subject. At the conclusion of the first half-day session, certain questions arising from the morning's meetings were directed to Father Putz and to Mother Martina, both of whom aimed to focus attention on the general principle (rather than the specific practice) involved. The procedure for the afternoon session of the first day was the same as that for the morning session.

At the end of the first day's discussions, Father Putz and the planning committee worked for several hours preparing permanent recommendations from the recorders' reports, evaluating the procedures, and outlining the second day's program. It was decided that the large outline of the subject for the second day, "the temporal good of the community," instead of being given as a whole to each subgroup, would be divided into fourteen sections, each group receiving one segment of the topic, as designated on each sister's copy of the outline. (This outline is also appended.) On the second day, sisters engaged in hospital work held (at their own request) special sessions within the larger group, still following, however, the outline given to all. In every other respect, the second day's sessions were conducted like the first day's.

Since the outlines of content are included in this article, it will

not be necessary to describe in detail the development of these topics in the small groups. Mother Martina did state at the closing session that "the discussion has pointed up four areas which I have under consideration at present: delegation of authority, care of the aged, training of the young, and local and major superior relations."

Effort was made by the planning committee to obtain an overall picture of the participants' reaction to this first community workshop; to this end the committee prepared and distributed at the last session a short questionnaire (appended) to be answered anonymously by all who wished to do so and left in a designated place. The fact that many sisters had only a few moments between the close of the workshop and their departure from the mother house may have a relation to the number of questionnaires turned in. According to the committee's digest of the returned sheets, the seventy-nine respondents stated unanimously that they liked the workshop. Seventy said they would like another workshop (nine others did not answer the question). More than thirty sisters suggested that they liked the workshop because it was an opportunity for each sister to present her opinions and to hear the thinking of others on common problems, resulting in an intensified community spirit and a unity of effort for the common good. Others thought that "the earnest and high ideals so generally manifested among all the sisters gave a boost to one's courage and spiritual striving." Thus, the workshop "gave a real stimulus to live the ideal life of a religious, and it served as a fine personal examination. It stressed the idea that each individual sister, as a member of the Mystical Body, must help to make our Benedictine family a happy, ideal one." Others answering the questionnaire noted that they liked the facts that "topics and discussion were handled objectively" and that "respect for the personality of each individual sister was stressed." Thirty-four sisters thought the qualifications of a superior had been adequately discussed; forty-four thought the relations between superior and subjects had been adequately discussed.

In the appropriate section of the questionnaire, many valuable, constructive suggestions for improving future workshops were indicated by the participants. Adverse criticisms of the workshop generally included two related points: in light of the time available, too many topics were listed for discussion, and, consequently, some of the discussions were too general. A desire was manifested to continue discussion of these subjects at a future date. It was also suggested that the recommendations of the workshop be summarized

and distributed to each sister and that in the coming year each member of the community take note of topics for future workshop discussions. Among suggestions for future workshop subjects, the majority of sisters included the discussion of "the greater spiritual growth of our community through an interpretation of the Holy Rule and how to apply it to our daily life in modern times," "how we can better fulfill our end in religious life," and "how to balance the active and contemplative aspects of our life."

### THE SPIRITUAL COMMON GOOD

#### I. HOW TO PUT THE SPIRIT OF CHARITY INTO OUR RELIGIOUS FORMATION

##### A. Prayer in general

1. How to make the necessary adaptations to our community exercises
  - a) Normal times
  - b) Vacation time
  - c) In sickness
2. How to teach good prayer and help others to pray well
  - a) Piling up non-essential devotions which interfere with the true spirit of prayer
3. Penitential obligations at times of ember days and fast days
  - a) How to keep in the spirit of the Church
  - b) Charity in fulfilling our obligation
  - c) Humility to ask for dispensation if we need it
4. Obligation of silence and recollection in view of charity
  - a) Maintaining silence outside of recreation time
  - b) Charity toward those who must talk during silence time to relieve tension

##### B. Spiritual formation in terms of spiritual reading

1. How to translate the Gospels into life and action
2. How to make our life liturgical
3. What kind of spiritual reading makes the liturgy richer and unifies our life as a community and as an individual

#### II. SACRAMENTS

##### A. Eucharist

1. How do we prepare as a community to celebrate thoughtfully the Sacrifice?

##### B. Penance

1. How to make an intelligent use of the sacrament of penance

#### III. OUR RELATIONSHIP TO THE COMMUNITY

##### A. How to promote in the community the unity of charity

1. Attitude toward one another
2. Toward superiors
3. Particularly to speak up where it is necessary and called for in Chapter and outside of Chapter

### TEMPORAL COMMON GOOD

#### Groups 1, 2, 3, 4

##### I. THE SUPERIOR

- A. Do we look at the office of superior as an honor and not a service?

- B. Is the superior submissive to her higher superior, or is she jealous of her own responsibility?
- C. Is she choosy in observance of canon law?
- D. Distribution of house duties, assignments, etc.
  - 1. Prudence and fairness in distribution of house duties
  - 2. Partiality or favoritism—allowing cliques to develop
  - 3. Keeping peace by letting sisters do as they please
  - 4. Playing up to flattery
  - 5. Regarding sisters only as subjects who must obey
  - 6. Suspicious of actions of sisters, judging interior sentiments
  - 7. Overloading the willing

## Groups 5, 6, 7, 8

- E. Does the superior take the trouble to know all about each sister, her temperament, aptitudes, interests, in order to help her?
  - 1. Does she try to develop the personalities of the sisters?
  - 2. Does she have confidence in the sisters?
  - 3. Does she lack discretion with the sisters?
  - 4. Does she have objective rather than subjective attitude?
- F. Does the superior make herself inaccessible to the sisters?
- G. Is the superior willing to rethink the function of the community?
- H. Are subjects prepared technically and spiritually for their responsibilities?
  - 1. Do you think obedience will cover incompetence?
  - 2. Do you act as though the office of superior gave universal competence?
  - 3. Are young religious allowed to come to responsibilities for which they may be capable?
- I. Spending money for luxuries or extras and not buying the essentials for school or mission
  - 1. Confusing the spirit of economy with spirit of poverty
  - 2. Being overconcerned about food, clothing, rooms

## Groups 9, 10, 11

## II. CHOICE OF SUBJECTS

- A. Accepting postulants without sufficient health, intelligence, or social aptitudes
- B. Accepting religious into profession who are not fitted for community life
- C. Minimizing obligations of religious life for sake of attracting vocations
  - 1. Spirit of sacrifice, motive for entering
  - 2. Appeal to generosity
  - 3. Indiscretion in fostering vocations.

## Groups 12, 13, 14

## III. RELATIONSHIP WITH THE CLERGY

- A. Relationship between principal and pastor
- B. Relationship between subjects and priests
- C. Willingness to advise clergy of indiscreet giving of gifts as tokens of appreciation
- D. Pastors and subjects channel activities through superior or principal
- E. Money collecting in Catholic schools
  - 1. Red Cross, Red Feather, Sales, contributions, etc., etc., etc.
  - 2. Sisters going into business for themselves

## IV. RELATIONS WITH EXTERNS

- A. Civil law
  - 1. Expecting privileges because we are religious

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2. Untruthfulness—cheating in filling out blanks, etc.
3. Apathy toward voting or in political affairs

B. Parishioners

1. Making our friends on basis of prestige and money
2. Asking them for favors—rides, etc.
3. Hanging on to them after you are removed from the mission
  - a) Writing to them
  - b) Visiting them, etc.

Are you a Superior\_\_\_\_\_ or Subject\_\_\_\_\_

EVALUATION FORM

1. Did you like the workshop? Yes. No. Why?
2. Do you think the qualities of a superior were adequately discussed?  
List qualities unmentioned.
3. Was relationship between superior and subject adequately discussed?
4. Give suggestions how you think ideas gained from the workshop can be put into practice in the community.
  - 1.
  - 2.
  - 3.
5. List any topics on superior-subject relationship of interest to you which were not discussed at this workshop.
6. Would you like future workshops? If so, suggest topics.
7. How could future workshops be improved?
8. Would you be interested in starting a study group on your mission?

SPECIAL ANNOUNCEMENTS

Father Gerald Kelly, S.J., editor-in-chief of the REVIEW FOR RELIGIOUS suffered a severe heart attack on October 4. He is slowly recovering from it in St. Joseph's Hospital, Kansas City, Mo. Prayers for his successful recovery will be welcomed.

In September, 1931, a hurricane and the subsequent tidal wave destroyed St. John's College, Belize, British Honduras, and took the lives of eleven Jesuits and twenty-two of the students. Considerable other damage was done in this mission of Missouri Province Jesuits. In October, 1955, the hurricane Janet brought further disaster to the mission. Kindly remember the Belize mission in your prayers.

The Dominican Rural Missionaries, whose work in Louisiana was described in our July, 1954, number, page 217, were victims of another kind of tragedy. On January 16, 1955, the entire community of their convent at Grosse Tete, Louisiana (three sisters and an aspirant), were killed when their station wagon was struck by a freight train. The three sisters were killed instantly; the aspirant survived one day. This congregation is interested not only in prayers and in more vocations to their own institute but also in finding young women who would be interested in helping them as lay apostles. If you have pertinent information for them or wish further information from them, write to: Sister Marie Elisabeth, O.P., Our Lady of the Bayous, Abbeville, Louisiana.

Father Titus Cranny, S.A., has prepared a small volume entitled *Father Paul, Apostle of Unity*. This paper-bound volume would make good background reading for the Chair of Unity Octave, January 18-25. Graymoor Press, Peekskill, N. Y.

# Renovation and Adaptation

Joseph F. Gallen, S.J.

**T**HE importance of the movement of renovation and adaptation of the religious life merits and requires repeated presentation.

The purpose of the present article is to give a synthesis of the movement, to clarify its concepts, and to emphasize its principles, spirit, and more practical headings. The originality of the article, if any exists, will thus be in its arrangement, not in content. The article is directed more particularly, but not exclusively, to lay institutes of brothers, sisters, and nuns.

## I. RENOVATION

The concepts of renovation and adaptation, as usually expressed by authors, partially coincide. If we separate them, renovation is to be conceived as the intensification of the entire religious life of every individual religious and of every institute. This implies a greater personal conviction, esteem, and practice of the life of religious sanctity, a more universally active zeal, a deeper sense of responsibility, and a greater consciousness of the necessity of progress in the works of the institute. In a word, renovation is a universal renewal of fervor; the movement under this aspect is primarily inspirational to a more perfect realization of the ideals of the religious life. Renovation is more important than adaptation. It is idle to expect that a mere change of laws and observances will make an institute holier or more effective in its apostolate. Renovation is a prerequisite to adaptation. It has been well said that only the fervent can adapt. Proper adaptation demands clear spiritual vision and the humility to admit that something may be better than what we have been doing in the past. A conspicuously universal renovation is also difficult of attainment. An anonymous Camaldulense monk may be guilty of the exaggeration of pessimism, but he is not completely lacking in realism when he writes: "From experience we know that the exhortations of superiors, circular letters, conferences, constant vigilance, rewards, and corrections are very infrequently effective. Older religious have habits that are too deeply rooted; with difficulty they return to the path of full observance, even when convinced of their mistakes. The young more readily follow the



careless, the mediocre, who ordinarily are in the majority, while the fervent are everywhere pretty much a small minority."<sup>1</sup>

## II. ADAPTATION

Adaptation is change. A law, regulation, custom, practice, observance, or manner of thinking and acting should be changed when it has become harmful or useless for the end for which it was intended, when a certainly better means can now be found for that end, or when another means is demanded by the sound progress, necessities, or problems of our age. The fundamental necessity for adaptation is that the world in which we live and for which we work has changed greatly in practically every aspect. Hospitals of today are vastly different from those of a hundred years ago. We have adapted in the care of the sick and in many other things; the goal now is to extend the principle of intelligent and prudent adaptation to every aspect of the religious life. Adaptation is not reform, mitigation, or relaxation. What it excludes is the principle of unswerving material conformity to everything done in the past. It presumes that the old is good but does not refuse to abandon the old for something certainly better; it does not identify the modern with the good nor does it hold that the modern or new is necessarily evil; it believes and emphasizes that there are immutables in religion but also that not all things are immutable. Adaptation is life and recognizes that the law of life is gradual change and a mixture of the old and the new.

The two evident errors in this matter have been expressed by Pius XII as the childish and immoderate hankering after novelty and the solidifying of the Church in a sterile immutability.<sup>2</sup> The errors are thus excessive conservatism and the desire of change for itself, a blind attachment to tradition and the scorn of tradition, no change whatever and intemperate and imprudent change. Authors describe the former as a sclerosis, a lack of life, incipient death, the latter as worldliness and naturalism. Adaptation is the responsibility primarily of higher superiors. It should be accomplished according to the general norms given by the Holy See, but it is not to be expected that the Holy See will take upon itself and impose the adaptations necessary in each institute. Adaptation should be carried out prudently and in a spirit of calmness, peace, and unity. How-

1. *Acta et Documenta Congressus Generalis de Statibus Perfectionis (Editiones Paulinae)*, III, 603.

2. *Ibid.*, I, 33.

ever, the good of the institute is to be the supreme norm of action; and it is a fact of experience that some religious will oppose the most evidently necessary changes.

### III. WHAT CANNOT BE CHANGED

The following are of their very nature excluded from adaptation:

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1. The general purpose of the religious life of complete evangelical perfection.
2. The three religious vows and their essential objects, purpose, and spirit.
3. The mortification and prayer necessary for the attainment of the purpose of the religious life.
4. Anything commanded or forbidden by the law of the Church.
5. The distinctive and solid spirit of the particular institute.
6. Anything certainly essential or fundamental in the particular institute.

### IV. MATTERS TO BE EXAMINED FOR POSSIBLE ADAPTATION

It would be an evident exaggeration to say that everything listed below should be matter for change in every institute. All the matters listed have been mentioned and more frequently emphasized in the discussions on adaptation. The list is arranged in the order of the concrete importance of the topics in the judgment of the writer.

1. Greater care in the admission of candidates and more decisiveness in the early elimination of the unsuitable before perpetual profession.
2. The establishment of a juniorate for sisters immediately after the noviceship, in which the young professed will complete their undergraduate education or training and continue their spiritual formation.
3. A sounder doctrinal formation in the postulancy, noviceship, and juniorate.
4. The elimination of the prominent externalism and formalism.
5. Proper concept of the founder or foundress.
6. Greater attention to the purpose and spirit of the vows rather than to their mere obligation.
7. A schedule of prayer that gives proper emphasis to mental

prayer, is sufficiently liturgical, and not excessive in the quantity or in the importance placed on vocal prayer.

8. The direction of the works of the institute to the needs of our time, which in most institutes will consist of an emphasis on the works for the poor and the working class.
9. A horarium that is less contributory to tension and provision for proper daily, weekly, and annual rest.
10. Greater care in the selection of and a previous training, if possible, of local superiors and novice masters and mistresses.
11. A government that is more spiritual, individual, paternal or maternal, and not lacking in the necessary firmness.
12. Establishment of a tertianship and, perhaps, of a period of recollection before perpetual profession.
13. Greater emphasis on maturity, a sense of responsibility, dependability, efficiency, and proper initiative in the training of religious.
14. Simplification of the religious habit.
15. Higher intellectual standards in continued study and preparation for classes.
16. Elimination of the continuous rotation of the same superiors.
17. Greater mutual knowledge, cooperation, and attention to the interests of other religious institutes.
18. Possible extension of the period of temporary vows to five years.
19. Pertinent canonical matters.

#### V. EXPLANATION OF MATTERS OF ADAPTATION

1. *Greater care in admission.* The principle of St. Pius X that there is no greater cause of the weakening of religious discipline than the careless admission of candidates is of universal validity.<sup>3</sup> The fundamental defect here is the failure to grasp and act on the evident principle that anyone lacking the suitability for the life and works of the institute does not possess a vocation for that institute. The grace of the omniscient God is not moving anyone to a state of life for which he is not fitted. Therefore, the need for religious is never a justification for the admission or retention in the probationary states of those who do not possess the capabilities for the particular institute.

The modern innovation proposed under this heading is that

3. Epistle, *Inter Plura*, May 31, 1905, to the Abbot General of the Order of Reformed Cistercians, *Enchiridion de Statibus Perfectionis*, n. 248.

of psychological testing. A principle of adaptation is that we should be willing to accept all that is good in modern progress. Such testing, when practicable, can be an aid; but it will never exclude the necessity of the considered and experienced judgment and proper firmness of a competent higher superior. To me it is also a certain fact of experience that the great majority at least of the outstandingly difficult cases were sufficiently evident to such a judgment either before admission or at the latest during the probationary states of the religious life.

2, 18. *Establishment of a juniorate for sisters and extension of temporary profession.* The completion of the undergraduate studies of sisters immediately after the noviceship is necessary for their own spiritual, intellectual, psychological, and physical well-being, and for the maintaining and elevating of the standards of Catholic education. Pius XII manifested to superiors his keen desire that the schools taught by sisters be the very best and also stated that the training of all sisters should put them on an equal footing with their secular colleagues. The Sacred Congregation of Religious affirmed that it is rash to expect a subject immediately after the almost exclusively religious formation of the postulancy and noviceship to be a teacher and much less a serious educator, even for very young children. This demands suitable preparation, and the S. Congregation insisted that such training was to be given despite the immediate need for teachers. It is evident that the assignment of postulants and second-year novices as regular teachers is an even greater abuse.

This heading reveals another distinctive principle of the movement of adaptation, which is that of the elevation of the spiritual, intellectual, cultural, and professional equipment of religious. It is also a very apt illustration of an even more fundamental norm of the movement—we cannot reasonably continue to do everything in a particular way just because it was done that way in the past. Educational and professional demands are much greater today; they must be met with much better preparation.

The entire matter of the juniorate in this country is being admirably promoted by the Sister-Formation Conferences of the National Catholic Educational Association. This also exemplifies a principle of the movement. Adaptation is vital action; it is life, action, and progress from within.

The attention given to the intellectual and professional training should not obscure the even greater necessity of continued spir-

itual formation in the juniorate. An equally urgent need of young professed is that of competent and prudent guidance in the difficult adjustment of the first years in the active life. This will demand the continuation of the office of a mistress of junior professed for at least two years after the juniorate.

The juniorate will consume all or most of the usual three-year period of temporary vows, and thus the question can arise whether this period gives sufficient testing in the active life before perpetual profession. The ready solution is an extension of temporary profession to five years. In such a system the Code of Canon Law permits a prolongation of only one year. This is a change in the constitutions and should be decided upon only after serious reflection. It demands the approval of the Holy See in pontifical institutes and that of all the ordinaries in whose dioceses the congregation has houses in the case of diocesan institutes.

3. *Sounder doctrinal spiritual formation.* Sufficiently common defects in American novitiates are the application of the postulants and second-year novices to the external works of the institute, the excessive employment of both classes in domestic duties, the small amount of instruction given in the religious life, an overemphasis of secular studies, and the prominent tendency to confine the religious life to mere externals and to external regularity and conformity. The modern generation is decidedly factual and can readily fall into disillusionment and even cynicism from such a postulancy or noviceship.

The master or mistress of novices should give an instruction of at least forty-five minutes on all days except holidays. These instructions are not to be confined to the vows but should cover the entire field of ascetical theology during the postulancy and noviceship. The concepts and principles are to be presented solidly, not sentimentally nor with mere devotionism, and not in mere practical illustrations that are not reduced to principles. Solid presentation demands that the theological foundation of principles be given.

The movement of renovation and adaptation contributes several valuable principles in this field. The first is that no spirituality is lasting unless based on personal conviction. The second is that we can no longer be content with a mere collective presentation; the emphasis must be on individual guidance. The third is that there must be an active participation by the postulants and novices in this work of their own instruction. They should be permitted freely to ask questions and to propose difficulties; they should be aptly

questioned on their grasp of spiritual principles; there should be discussions, brief papers on some spiritual topic, on the ideas acquired from the reading of a spiritual book, or on some spiritual problems or difficulties. Other techniques and methods will be found by a real teacher. The purpose, however, must always be to lead the will to action, not the mere acquisition of knowledge; and there must never be any doubt that the master or mistress is in charge. We must abandon the unsound pedagogy that an idea once presented to a group is understood by all. This is true of no teaching and much less of spiritual teaching. There must be an adequate spiritual library, sufficient time for spiritual reading, and proper guidance in this reading. One author has aptly expressed a very practical truth by stating that the poverty of a spiritual life is very frequently the poverty of proper and constant spiritual reading.

Proper instruction, individual and competent guidance, and patience will usually succeed in directing the tendencies and defects of the modern generation into good qualities. For example, their independence of judgment and action, demand for reasonableness and sincerity, and desire for personal initiative can be developed into a profound and lasting conviction of spiritual values. Their realism, sincerity, and generosity will be ultimately docile to a spiritual formation that is interior, solid, individual, that makes legitimate allowance for different personalities, is not bent on crushing them, and is not dominated by a multitude of petty details and formalities.

4. *Externalism and formalism.* This is the most frequent topic in the discussions on adaptation. The problem is found principally in the customs, observances, and practices, written and unwritten, of religious institutes. A certain amount of regulation is obviously necessary for order and efficiency. Apart from this, external observances have no place in the religious life merely for themselves; their purpose must be the cultivation of the interior virtues of the religious life, for example, love of God, humility, chastity, mortification, obedience, prayer. Consequently they must be of such a nature as to constitute apt means for the fostering of such virtues.

The first principle of adaptation here is that the purpose of observances is not being realized. This defect is very universal, especially, but not solely, in institutes of women. Religious formation has been too narrowly confined to externals, external discipline, external regularity and conformity; there has been too little training in the interior life and interior virtue. The moral value of an external act consists in the fact that it proceeds from an interior

act of virtue of the will or that it leads to or intensifies such an act. Sincere interior virtue will produce the proper external act; the religious who is sincerely poor in heart will be poor in act. It is very possible to de-emphasize and even to ignore in fact this purpose both in formation and in our own personal lives. Instead of saintly religious, we may be tending to train spiritual robots. Modesty of the eyes is not a virtue because I never see the leaves of the trees unfold in spring or do not know the color of the ceiling; it is a virtue only if it proceeds from the consecration of my heart to God, protects that consecration, and leads me ultimately to greater love of God. The profit of silence is not precisely in the low score of the examen book but in the increase of my spirit of prayer. A similar defective tendency is the attitude towards "our holy rule." The rule is really not holy in itself; its holiness is verified only insofar as it contains and leads to a love of and assimilation to Jesus Christ. It is basically misguided formation to propose the rule independently of this assimilation and especially to extol it above such assimilation or the laws of God.

The overemphasis on externals has led to their excessive multiplication. They extend to all and to the smallest details of life. We may be wearing a tight harness of sanctity that will not allow us to move or to breathe; we are praising the observant religious and have forgotten the saintly religious. Excessive observances are a dry diet of spiritual shredded wheat. The soul lacks a richness of spirituality, is superficial, and dulled to the great truths and person of Jesus Christ. It is not a satisfying diet, and usually a few years suffice for the loss of spiritual appetite and the symptoms of a lowered and even critical spiritual vigor and tone.

Another defect of very many observances is that they either were never apt or have lost their aptness for their purpose. Why should sisters be forbidden to eat in a dining car but be allowed to request a waiter to set up a table in another railroad car that will make them even more conspicuous? I think it is reasonable to avoid the expensive dining car whenever possible, but I can see no reason for a prohibition of eating there when necessary. Why should sisters be forbidden to eat even with sisters of other communities? Why is it a violation of cloister to enter the home of your family but meritorious to sit in a car outside their home and talk to them? Are such artificialities in keeping with the saneness of sanctity, with the majesty of the doctrines and person of Jesus Christ? Reverence and politeness are to be fostered; but are all the profound bows of



the head and of the body, all the kissing of hands, and all the kneeling to superiors apt means today of expressing this reverence and politeness? Why in a life whose spirit is that of humility and of a family must there be precedence in the refectory and community room? These are only a very few examples of a very widespread defect. Observances should be the external expression of the spirit of the institute and of the founder. In the thought of one author they should possess the perpetuity of real life transmitted from generation to generation but not the perpetuity of fossilization.

Obedience and submission are evidently due to prescribed observances, but superiors should examine whether their number is excessive and their nature now apt for their purpose. There is also too much legalism, the material satisfaction of the mere wording of the law, in institutes of both men and women; and too little attention to the purpose of the law, its more perfect fulfillment, and to motivation. Legalism is clearly destructive of an interior life. Religious discipline is also frequently enforced with an unreasonable rigidity. Religious know that it is possible to be excused or dispensed from the laws of the Church, for example, from Sunday Mass or from fasting; but observances are often proposed as if they never admitted an excuse or dispensation. I am not encouraging laxity but discouraging rigorism; there must be a proportionate reason for an excuse or dispensation. Observances are the field of conduct that demands the most searching examination by superiors. It is the field of which Pius XII said: "In this crisis of vocations make sure that nothing in your customs, your manner of life, or the ascetical practices of your religious families is an obstacle or a cause of loss of vocations. We mean certain usages which, if ever suited to another cultural context, are out of place today, so that even a really good and courageous girl would find them only an obstacle to her vocation."<sup>4</sup>

5. *Concept of a founder.* The concept of a founder or foundress has been too narrowly that of a lawgiver and of immutable laws. The Pope has stated that founders frequently conceived their institutes to meet the needs of their own age and thus erected their institutes on the principle of adaptation. He concludes from this that loyalty to the founder requires constant observance of the principle of adaptation and the acceptance of all that is good in the beliefs, convictions, and conduct of our contemporaries. This demands

4. *Acta Apostolicae Sedis*, XXXIV (1952), 825.

that we distinguish the essential and immutable from the accidental and changeable in the words and works of the founder and that we do not follow as a rigid norm what the founder did but rather the pliable norm of what he would do in any aspect of life if he were faced by our own age.' Furthermore, the founder is not a mere giver of laws but also and primarily a giver of life to his institute. That life is his distinctive spirit, which consists in his approach to the spiritual life, his characteristic virtues, the principles he emphasized, his manner of approaching life and its problems, and the general types of works of zeal that he favored. Our fidelity to our founder is to be verified in the reproduction of his life and spirit, not in the mere unwillingness to change even the slightest detail of his least law.

6, 13. *The vows and training in maturity.* The movement of renovation and adaptation finds in the vows one of the conspicuous fields of juridicism, that is, the overemphasis on laws to the detriment of the theological elements of the purpose and spirit of the vows and their efficacy for the acquiring of many interior virtues. To secure permission is important; but it is more important to advance by poverty in the love of God, to be detached from the love of material things for themselves, to make progress in trust in divine providence, patience, meekness, humility, and the spirit of mortification. The vow of chastity has not attained its purpose unless it is increasing the love of God, love of other human beings in and for God, devotion to prayer and the interior life with God, affection and intimacy with God in prayer, and making life less materialistic. Obedience is a sterile vow unless it is intensifying especially love of God, faith, and humility, and also docility to grace, zeal, the spirit of self-denial, and generosity. In a word, obedience is effective to the degree that a theocentric has supplanted an egoistic life.

The obligation of the vow and of the laws of the Church on poverty is confined to external actions. It is, however, a field of conduct that demands the constant vigilance of superiors. The counsels of Pius XII in this matter are that the life of religious should be truly simple and poor, their houses should be simple, and their actions in poverty should not contradict nor destroy their profession of it in word. The buildings of religious, even those used for external works, should be efficient, sanitary, not unattractive, but simple, and devoid of even the appearance of luxury, indulgence, extravagance, or needless expense. It is surprising how often this point has been emphasized by authors on adaptation. One of them has called the propensity to expensive buildings and renovations

"stone disease"; it could also be termed "Gothic poverty." Such buildings create the impression of having been erected to attract the rich and thus tend to the tragic consequence of alienating the poor. Authors follow the Pope in stressing the need of a truly simple and poor life in everything—buildings, lodging, furniture, food, medical care, all personal accessories, amusements, vacations, journeys, and means of travel. Modern material developments are to be used insofar as they increase efficiency, preserve or promote health; but they are to be rejected when their purpose is only comfort, indulgence, luxury.

Pius XII has reaffirmed the validity and supreme value of the traditional concept of the vow of obedience. He has also implied or stated that the modern apostolate requires one who can face boldly the gigantic tasks of our age, one able to meet its dangers, overcome its spiritual destitution, competent to think for himself, and formed to maturity of judgment. These are not the tasks nor the endowments of a child. The modern evils of communism, atheism, and secularism are not trembling at the childishness of their foes. The purpose of obedience is to develop the good in man, to eliminate the evil. The ability to think for oneself, to get a new idea at least occasionally, maturity of judgment and action, the power of decision, legitimate self-initiative, efficiency, dependability, and a sense of responsibility are not evils and are necessary for success in any state of life. Obedience should not be presented nor authority exercised in a way that destroys or fails to develop these necessary capabilities. Obedience is too often presented as the mere order of a superior and the submission of a subject. Ancient comparisons that illustrate the perfection of external obedience unfortunately have the defect of connoting a passive reaction on the part of the subject. Obedience is primarily an instrument of personal sanctification, and no one except the infant is sanctified in passivity. Insistence on the purpose and spirit of the vow will bring out that this vow demands a truly tremendous vital reaction of love of God, faith, and humility. The subject gains the merit of the vow by having it as his motive, and such a motive is to be presumed in the actions of a religious. The superior should govern sufficiently but not excessively; and it is certainly not necessary, profitable, prudent, or formative for him to step into or order every detail of an action or work. If you want the child to walk, you have to allow him to fall a few times. This mellow proverb is true in work, study, and also in the spiritual life.

The religious life is not a democracy; religious are subjects, not

associates, of the superior. They are also human beings. They should be allowed and encouraged to get new ideas. The superior is the competent authority to accept or reject and also to encourage such ideas; but he should not confine all ideas in the house, province, or institute to his own. A religious or novice may find a better way of doing an assigned duty or work, or he may do it in his own individual way. In most cases this can be permitted. Everything does not have to be done always in the same way. The counsels of perfection are not the freezing point of human endeavor and ingenuity. A religious or novice should be given the necessary instructions for an assigned duty or work; if he does it childishly, inefficiently, carelessly, he should be firmly checked. The religious life must not be the cradle of ineptitude. The qualities described above should be formed continuously in all aspects of the religious life, spiritual, intellectual, and the life of work. The childishness of many religious is an actual problem and one that cannot be ignored. The Pope has praised the great things that obedience accomplishes by uniting the forces of the members of the institute. The efficacy of this union is in fact greatly diminished by the childishness that makes a member unable to handle his assignment or his proportionate amount of the effort. Instead of united effort, the union of obedience is too often that of the few carrying the many.

7. *Prayer.* In a previous article in the REVIEW FOR RELIGIOUS, I tried to explain the principles of adaptation with regard to prayer.<sup>6</sup> A few added comments will suffice here. The spirit of prayer and habitual self-denial will always be the distinguishing marks of the sincere religious. Both have been emphasized by Pius XII. He has insisted on the necessity of an interior life, that it should maintain a constant balance with external activity, and has reprobated as the heresy of activity the intense apostolate that is not constantly nourished by the use of the ordinary means of personal sanctification. These emphatic words of His Holiness evidently imply an equally emphatic obligation of superiors to insist on the use of these means by their subjects. The errors of men and women in this matter are not the same. The woman tends to the misdirected prayer of devotionism rather than to the prayer of sanctity; the danger of man is of infidelity to his religious exercises. The latter is certainly frequently caused by valuing work over prayer and even more frequently by the simple omission and neglect of prayer. Excessive activity is not the only cause of a feeble interior life. It must be

5. REVIEW FOR RELIGIOUS, XIII (1954), 125-37.

remembered that the idle apostle is rarely the mystic of the monastery. The diagnosis of external idleness is most infrequently that of a local infection. It is an anemia of the person that extends to all activity. Why are so many superiors disturbed at violations of religious discipline and yet completely unconscious of so basic an evil as idleness? A fundamental principle of adaptation is the hierarchy of values.

Writers on adaptation are quite insistent on the value of liturgical prayer. There should be sufficient liturgical prayer, but the choral recitation of the Office should not be urged to a degree or quantity that is impracticable in so many congregations of lay religious. I also cannot see the all-sufficiency of the Office, for example, that it can supply for regular mental prayer in a life dedicated to sanctity. One or two authors bemoan the ignorance of Latin in lay religious, who thus do not understand so much of their prayer. The remedy suggested is a sufficient study of Latin. Is there any real hope that this remedy will be generally effective? It is not contrary to the present spirit of the Church to be more attentive to the use of the vernacular as the language of prayer. In some institutes the prayers are in a foreign language, usually that of the country of origin of the institute. When this is no longer a spoken language of the majority of those entering the part of the institute in question, isn't it time at least to begin to think of changing the language to that of the country? Pius XII stated that the missionary possesses no office of transplanting a specifically European culture to mission lands.<sup>6</sup> Religious institutes likewise should not impose the nationality of the country of their origin on members of other nations.

8. *Works of the institute.* A study of the documents of Pius XII leads to the opinion that his basic motive in promoting the movement of renovation and adaptation is the apostolate. An underlying thought can be sensed in his words that communism, atheism, secularism, paganism, and materialism would not be strong and belligerent today if religious had measured up to their exalted vocation in both prayer and an enlightened and laborious zeal. He urges a laborious zeal, since he has not only reprobated the heresy of activity but has also warned of the dangers of an idle and indolent life. He has emphasized the necessity of an enlightened zeal. This demands the use of all appropriate new forms and methods of the apostolate and of all modern developments for the spread of the

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6. *Acta Apostolicae Sedis*, XXXVI (1944), 210.

Kingdom of Jesus Christ. An enlightened zeal also directs its efforts primarily to combat the great evils of the age and to prevent their diffusion. Various documents of Pius XII lead to the belief that he considers the dechristianization of the poor and the working class as the great danger of our age. Other classes are not to be ignored, but the distinctive impression of the apostolate of religious institutes in general should be that it is directed to the poor and the working class. This is also the spirit of the life and teaching of Jesus Christ. Most religious institutes were born of a love of the poor and unfortunate. The preservation of such a solid spirit is one of the immutables of the religious life. A work such as the parish school is not only a glorious and most necessary apostolate but also a protection of this spirit. Several authors have commented on the tendency of some institutes founded for the poor gradually to orientate themselves towards the higher classes and the rich. They draw away from the poor, and the poor draw away from them. In speaking of the apostolate for the poor and the working class, the present Pope has instructed priests to become brothers to brothers and to mix their apostolic sweat with that of the working men.<sup>7</sup> Religious also must exercise this apostolate in a spirit of understanding, companionship, closeness to the poor and their problems, and not in that of a generous and kind but aloof and superior caste of society.

Religious poverty has the apostolic purpose of enlightening and impelling mankind to the proper evaluation and use of material things. We have to live, but this purpose demands that we exclude commercialism and the motive of gain from our apostolate. It is certainly not against poverty to keep accurate accounts, but the spirit of poverty and its apostolic purpose require also that we examine ourselves frequently as individuals on how much we are doing for nothing and as institutes on how much we are giving away.

All institutes, especially of sisters, should refuse new works when their overworked members can scarcely carry out their present engagements. In taking new works, congregations of sisters should be more attentive to the missions. Pius XII stated: "The apostolate of the Church today is scarcely conceivable without the cooperation of religious women in works of charity, in the school, in assistance to the priestly ministry, in the missions."<sup>8</sup>

9. *Horarium*. The horarium should be in conformity with the customs and demands of the age, the place, and the work. The

7. *Ibid.*, XXXXI (1949), 65.

8. *Ibid.*, XXXXI (1949), 419.



horarium is frequently a most evident proof of the excessive and tenacious attachment to tradition. It is not reasonable to insist that the meals be at the same hours as during the life of a founder who died several centuries ago or to leave the horarium unchanged for more than a century. A religious house is not a fortified island of anachronism in a changing world. The test of a horarium is not its antiquity but its suitability and efficiency.

Admittedly the life of religious should be one of laborious zeal, but the work can be excessive and can hinder or even exclude adequate prayer. One author has pointed out that the amount of work of some religious clearly excludes the nature of the mixed life, the proportionate union of the contemplative with the active life. Superiors are to do everything possible to make a life of prayer adequately possible for all their subjects. The tension of work is not the only obstacle to prayer; it is augmented by the tension of the horarium. There is a minimum of calm, quiet, and peace necessary for a prayerful life. The habitually excited religious cannot be a prayerful religious. The daily life of too many lay religious is a scurrying, headlong, excited, and feverish rush from duty to duty. There are difficulties in adjusting the horarium, but some adjustment is possible. It must be less minute, less oppressive, less insistent on everything in common; there must be more breaks, more free time, more attention to rest, and more easing of the tension. Religious should be given adequate time for their meals, and the time immediately before and after meals should not be one of compressed activity. The religious life is not a tight winding of the human mechanism. The prolonged day of many lay religious demands a physical strength and emotional stability that may be desirable but are rarely attainable. That a sister nurse should not be given a weekly holiday is one of the inexplicable facts of the religious life, especially when we reflect that her immediate superior has a knowledge of medicine and may even be meritoriously dabbling in psychosomatic medicine. The same is true of sisters in institutional work. The week end should not be considered the natural depository for all spiritual and other duties that cannot be squeezed into the week.

Other contributing factors to the constant nervous strain are an exaggerated notion of common life and an excessive number of permissions. Common life does not forbid private rooms nor that religious study in their rooms. It does not demand that everything be done together nor that religious be always together. Life becomes too tense when religious may never go to their rooms, without the



permission of the superior, except for the night's sleep. Express permission should be necessary for relatively important matters and to the degree that is necessary to keep obedience reasonably active, but express and particular permission should not be required for the most ordinary and usual actions of everyday life. The number of permissions necessary in many institutes is unreasonable. Local superiors of houses that are not extraordinarily large have admitted that practically their whole day consists in sitting in their office and handing out permissions. Such a life is not only tense; it is immature and an immature exercise of authority. The overworked lives of lay religious demand a proportionate annual vacation. Each institute should strive to have an appropriate vacation place for its members. This will also eliminate the individual vacations that are not conducive to the religious spirit and much less to religious poverty.

10. *Selection of local superiors.* In my opinion, nothing is more valuable and necessary to religious institutes than outstandingly capable higher superiors, general and provincial. However, the efforts of the most talented higher superiors can be frustrated by inept local superiors; and there are few higher superiors who do not realize the shortage of capable local superiors. I think we should admit the actual scarcity of the talents required for this position. The sincere admission of this fact has led several authors to suggest a school or previous training for local superiors. I do not see the practicability of the suggestion of a school. It is not impractical to emphasize that one of the most important duties of a higher superior and his or her council is to make a thorough investigation and to give most careful and prolonged thought to the appointment of local superiors. Some previous instruction is possible, especially when all the local superiors in any one year go into office on the same day. They can be brought to the mother house a few weeks before they are to take office, can study the constitutions and other laws of the institute, be given conferences on government and its problems by the higher superior, on points of the constitutions by the master or mistress of novices, on financial and material matters by the general or provincial treasurer, and on the works of the institute by the various supervisors of these works.

One of the real obstacles to proper local government is that the local superior is overworked. In some institutes all local government and administration is personally discharged by the local superior. All government, discipline, permissions, finances, material necessities, and direction of the work of the house are under him alone. The

superior would be relieved of overwork, the government could be more spiritual and efficient, and greater opportunity for training others in the exercise of authority would be realized by giving the local superior some help, for example, by having the local assistant take care of ordinary matters of discipline, ordinary permissions, and the material needs of the house and its members.

The same question of preparation arises with regard to masters and mistresses of novices. The suggestion of a school is not so impracticable here, but the general necessity of a prolonged and continuous course of preparation can also be exaggerated. The religious chosen for this position should be of solid spirituality, prudence, mature judgment, and of more than average intelligence and learning. If the institute is clerical, I do not see why such personal qualities and his background of dogmatic and moral theology would not enable a priest to master and to present properly the principles of the spiritual life from his own private study. Brothers and sisters also are now more frequently being given theological training. Such training is to be taken into account in making this appointment. It is evident also that theological knowledge alone is not sufficient for the appointment. Brothers and sisters could also attend summer courses in ascetical theology or the various institutes on the religious life now being held during the summer.

11. *Government.* There are few sincere religious who do not sympathize with superiors in their difficult and burdensome duties. Everything in the religious life depends in some way on superiors, and thus the movement of renovation and adaptation will be inefficacious without their comprehension, cooperation, and personal participation. The aspect of renovation demands that the government of superiors be more universally spiritual. Their first duty is to direct their subjects to the essential and universal purpose of the religious state, sanctity of life. It is a certain fact of experience that they will fail in this duty if they themselves are mediocre, indifferent, or not striving at all for sanctity of life. Superiors who are mere executives, financiers, expert in public relations, good managers, skilled directors of external works, and those who have lost familiarity with spiritual principles or are spiritually illiterate have already failed in their first essential duty. Their talents can be employed in other posts; they should not be superiors of religious communities. The movement of adaptation strives to intensify, not to lower, the primacy of the essential purpose of the religious life. A not infrequent complaint of subjects is that their superiors are in-

competent or simply not interested in spiritual problems and questions.

The field of religious government and that of conscience have already been explained in the REVIEW FOR RELIGIOUS.<sup>9</sup> In talking to subjects on matters within the field of government, superiors are certainly not forbidden to speak of such things as the necessity and importance of the interior life or to suggest supernatural motives or practices. They may also speak freely on general spiritual matters, for example, the necessity, value, methods, and difficulties of prayer. Canon law forbids that a manifestation of conscience be *commanded* or *induced*; it does not forbid any religious superior, including those of lay institutes, to receive a voluntary manifestation of conscience. This law of the Church has been misunderstood. The superior is not to intrude himself into the field of conscience but he is not forbidden to listen to and to give advice on any such matter that is freely and spontaneously proposed to him. Such manifestations will not be realized unless the superior is sufficiently spiritual himself, spiritually competent with regard to others, and able to inspire their confidence. It is to be equally emphasized that subjects are always free in this matter. Superiors have two practical advantages in spiritual direction that are of no small value in many cases, external knowledge and observation of the subject and the authority to take effective action to aid the subject.

Spiritual direction in general is a sufficiently frequent topic in the discussions on adaptation. It seems evident enough that habitual spiritual direction is necessary for young religious in the states of formation, adjustment to the active life, and that of the tertianship or period of renovation of spirit. There can be differences of opinion in this sufficiently delicate matter. My own opinion is that any spiritual formation should strive to produce within a reasonable period a *formed* religious. I conceive a formed religious as one who habitually, with the grace of God, can direct himself or herself. The necessity of spiritual direction for such a religious should be occasional, for example, two to four times a year, not habitual. Such a necessity is often satisfied at the retreats or in some cases by the religious superior. Habitual direction is necessary for those who have peculiar problems, and here also the prudent director strives as soon as possible at least to diminish the problem. To me it is by no means evident that greater sanctity of life necessarily demands

9. REVIEW FOR RELIGIOUS, XII (1953), 30-31.

habitual special direction. My experience of such religious is that they have common sense and are merely doing the ordinary things in a more perfect and constant manner. I am aware of the religious proverb that it is dangerous to run along without the advice of the elders. Most proverbs are only partial truths. Excessive dependence on others is also an evil. Religious are adults; they should live an adult life. No one can live another's life or shoulder another's responsibility before God. Spiritual formation should prepare for life, and the irrefutable fact of the life of the soul is that it must be lived for the most part alone. Relatively very few decisions of the life of the soul can await consultation with a director. There should also be hope of reasonable and proportionate profit in spiritual direction. Does experience show any such profit from the habitual direction of chronic mediocre and indifferent religious? Isn't too much direction being expended in their behalf? No one denies that there should be as much liberty of confession as is possible. This wisdom is evident in the laws and spirit of the Church, but spiritual direction and confession are not identical.

The Pope has manifested the necessity of maternal government in institutes of women. The same thing has been emphasized by authors as also the need and value of paternal government in institutes of men. This demands no small capabilities in the superior. He must put aside personal and natural indifferences, attractions, and repugnances, and have a supernatural love and interest in all his subjects. He has to put off the smallness of a vision confined to little things and of a mere prefect of religious discipline. He must possess the humility to realize that the office is not for himself; he is not to impose his will but to find the will of God for his subjects. Paternal government is a giving, not a receiving; it is selflessness, not self-interest or self-indulgence. The office of superior cannot be one of personal aggrandizement; the superior has no right to material concessions and indulgences or to freedom from religious discipline above his subjects. The superior cannot be cold, harsh, or unfeeling; he must be outstanding in divine charity, mercy, gentleness, humility, calmness, politeness, and the capability of guiding a community not so much by the tables of the law as by creating the spirit of a family, of confidence, and cooperation. Paternal government is individual. The subject is not a numbered soldier; a community is not a mere total of subjects. The religious is to be treated as a son or daughter. The superior should know the subject's individual deficiencies and make appropriate allowance for

them. He should also know his individual abilities and strive to assign him to the work for which he is suited. There must be detachment in the religious life, but it is not sane government to conceive detachment as the nullification of all natural and acquired abilities.

Paternal government can also be misunderstood by both superior and subject. It is certainly to be lavished especially on the aged and really sick. It is also to be extended to the odd, the troublesome, the mediocre, the indifferent, the weak, the insincere, the lazy, and the childish, *but it is not to be confined to them*. I wish to break my frail lance in favor of the hard-working, the fervent, the normal. I suspect that many religious cannot meditate on the prodigal son without crushing a great sympathy for the elder son. These religious also are to be treated as sons and daughters of the household, not as cousins twice removed from their weaker and childish brethren.

Paternal government is not sentimentality, softness; nor is it weakness. It is not to be understood in the sense that the superior always yields to the will of the subject. It is not an exaggeration to say that quite a few communities are ruled by the subjects, and in such circumstances it is not the exemplary subjects who grasp the dragging reins or ease them from the nerveless fingers of the superior. It will not be without profit or interest to study the pertinent comments of some eminent and experienced authorities. Father Alberione, superior general of the Society of St. Paul, writes: "In institutes of men superiors sense the need of more means for securing obedience and of a wider path of dismissal. In too many institutes there are religious, especially priests, who do their own will and secure their own indulgence in almost everything; they spend the entire day in idleness and indolence or devote their time to criticism. . . . Greater means would be necessary for the effective attainment of observance and religious activity."<sup>10</sup> Father Suarez, the late master general of the Dominicans, stated: "There should be greater facility in dismissing religious as on their part the freedom of leaving. The rest, freed of the bad example and of seriously disobedient religious, could devote themselves more peacefully to the religious life."<sup>11</sup> Father Janssens, father general of the Society of Jesus, makes his own the words of an octogenarian of forty years of laudable experience as a superior: "They [superiors] do not nowadays dare to give an

10. *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, I, 267-68.

11. *Ibid.*, I, 257.

order; if they should, they do not dare to demand an account of its execution; if they do demand an account, they do not dare to sanction negligence with penances."<sup>12</sup> Finally, Father Creusen, S.J.: "In superiors of men it is not unusual to observe the lack of authority and government; in superiors of women, the contrary. The former should be impressed with the necessity of demanding observance of the rule, of fostering the virtues that correspond to the vows, of not granting excessive liberty to subjects, and so forth; to superiors of women one should rather emphasize the need of maternal government, of appealing to supernatural motives, not to their personal authority, and so forth."<sup>13</sup>

A similar topic is that there should be more, though not excessive, government by higher superiors. Too frequently these appear to be insulated in their offices except for the annual appointments and the canonical visitation. The latter can also readily degenerate into little more than a formality. One somewhat modern means of accomplishing this necessary contact and government is by meetings, for example, with the superiors and appropriate officials of the houses of formation, with all the local superiors or those of a particular territory, with those in charge of the external works in local houses, with the general or provincial supervisors of these works. Such meetings will further religious discipline, proper uniformity, general progress, and help to prevent the perpetuating of the same problems.

12. *Tertianship*. In this matter clarity and distinction of concepts are desirable. Spiritual formation is begun in the postulancy and noviceship; it is continued in the juniorate. There should also be special guidance during the period of adjustment to the active life. When a juniorate is in existence, there seems to be little need of a prolonged period of spiritual formation before perpetual profession. Most institutes have only three years of temporary vows, and thus perpetual profession will follow shortly after the completion of the juniorate. I can see the reasonableness of prescribing a relatively brief period of greater recollection before perpetual profession. The tertianship is rather a period of renovation of spirit, the re-ekindling of the religious spirit and fervor that may have grown cold in the active life of the institute, a more profound acquisition of the genuine spirit of the institute, and a more mature and deeper spiritual formation. I personally think that the appro-

12. *Ibid.*, I, 258.

13. *Ibid.*, I, 254.



priate time for the tertianship in lay institutes is about ten years after the first profession, when the religious is about thirty to thirty-five years of age. Sufficient time has then been spent in the active life, and the age level does not preclude the required docility.

Several congregations of sisters in the United States have already instituted a tertianship, or renovation, as they are more apt to call it, for about six weeks during the summer. This should be the minimum time. My own opinion is that it should not continue longer than six months in lay institutes. The tertianship has been highly praised by Pius XII, warmly recommended by several authors, and is favored but not imposed by the S. Congregation of Religious. This whole matter was previously explained in the REVIEW FOR RELIGIOUS.<sup>14</sup>

14. *Simplification of the religious habit.* Pius XII recommended this simplification to religious women and praised institutes that had taken such action. He nowhere affirmed the fairly common misapprehension that this was the only thing to be adapted, that it was the most important or urgent matter of adaptation, or that the habit should be fundamentally and completely changed. He stated that the habit should express the consecration to Christ and should be appropriate, hygienic, not affected, simple, and religiously modest. Roman Congregations had previously manifested that the habit of religious women should be dignified, grave, in keeping with poverty, not likely to arouse adverse comment or ridicule, suited to the climate, and efficient.

The question of the habit aptly illustrates one of the great obstacles to all adaptation, the excessive attachment to externals. The purpose of the religious habit is that it should be a symbol of, and should express the separation from, the world and the consecration to Christ and not that it should do this in any excessively individual or peculiar manner. Attachment to the symbol is more tenacious than to its purpose. It appears to be unfortunately true that excessive attachment to the present habit increases in direct proportion to its evident need of change. On the other hand, this change should be made slowly, prudently; the proposed habit should be worn in all the houses by a few religious for a sufficient time of trial; and there should be freedom of suggestion. The change should be to something better and satisfactory. I have seen changes that were not improvements. It seems to me also that congregations with

14. REVIEW FOR RELIGIOUS, XII (1953), 267.



a common founder should strive, if at all possible, to retain their identity or at least similarity of habit.

It is strange that women should not know how to dress and that men should have to instruct them. The Pope has done it, the Roman Congregations, authors, and I now attempt it again.<sup>15</sup> Apparently the only hope of success is to be very direct and explicit. The habit should be examined on the following points: peculiarities, imprisonment of the face, starch, ruffles, pleats, quantity of cloth, number of articles of clothing, capability for the necessary change of clothing, time in laundering, efficiency, and the existence of summer and winter. As is evident from some simple habits, it is possible to eliminate all the starch and the imprisonment of the face and still have a religious habit. The starch, ruffles, and pleats are not simple, unnecessary, and create a truly awesome laundry problem. Countless novices are being grounded in spirituality in a laundry. It must take hours merely to iron some habits. The poor do not buy such articles of clothing. Modesty must be preserved but it does not demand the number of articles or the quantity of clothing now worn by most religious women. To take the mildest of examples. If the ordinary sleeves reach to the hand, why does modesty demand the ever present wide outer sleeves? The Pope said that the habit should be hygienic. This obviously requires, and it is but one example, that the waist and sleeves should be detachable, readily changeable, readily laundered. To ignore this is to prescind from elementary hygiene. Anything that even appears to be odd or peculiar should be ruthlessly eliminated. Jesus Christ was not peculiar in His earthly life, and peculiarity is not an apt symbol of consecration to Him. The modesty of the habit does not require that it be a mere blessed sack. If all the headings given above are properly considered, the resulting habit will be suitable for work and efficient. We must remember, finally, that no religious institute is or can be exempt from the cold of winter and the heat of summer. Secular men and women still bow to this fact of nature at least by wearing an overcoat during the winter and, outside of a very few highly nervous individuals, they do not wear the same coat during the summer.

15. *Higher intellectual standards.* This topic has also been explained completely in the REVIEW FOR RELIGIOUS.<sup>16</sup> All religious

15. *Ibid.*, XII (1953), 256-57.

16. *Ibid.*, XII (1953), 268-69.

and particularly those engaged in teaching should be intellectual and cultured men and women. This certainly implies that they have intellectual tastes and are constantly reading and studying. Such a habit is to be inculcated and emphasized from the beginning. It is surprising how often a supposed education, also Catholic, fails to produce a habit of reading. There must also be something to read, and we can finish this topic by emphasizing again the need of adequate libraries in all religious houses. Higher superiors should insist that a sufficient outlay for books be part of the annual budget of all houses and they should also inspect the libraries during their canonical visitation.

16. *Rotation of the same superiors.* This matter is both important and practical, but it has been completely explained in the REVIEW FOR RELIGIOUS.<sup>17</sup>

17. *Mutual knowledge and cooperation with other institutes.* All religious should have a sincere and deep reverence, love, and loyalty for their own institute. All are to be real sons and daughters of their institute. They expect paternal government; they should give filial deportment. Modern generations can be justly accused of a greater deficiency in these precious qualities than the generations of the past. In casting off romanticism for realism they may also be putting off love and devotion for cynicism.

It is more erroneous to act as if all that is good, holy, and zealous were confined to our own institute. This induces a very repulsive caste pride and is also an evident obstacle to renovation and adaptation. We cannot reasonably maintain that all human progress ceased at the death of our founder. The Italians have a good name for particularism; they call it "*il campanilismo*." We may freely translate this as a vision narrowed to the village steeple and a life confined to its shadow. Narrowness is a discordant quality in a life supposedly dominated by the limitless truth and good that is God.

Religious cannot be lacking in love and reverence for the Church, of which their institute is only a very small and very subordinate part, nor for the diocese, the parish, and other institutes. They should have a sincere conviction of the good, the greatness, and the accomplishments of other institutes. This demands primarily that they do not harm other institutes, for example, by inaugurating works that are not necessary in a locality and that can only harm the established works of other institutes. The movement of adapta-

17. *Ibid.*, X (1951), 193-200.

tion goes further than the mere avoidance of injury; it emphasizes and promotes cooperation. This has been a primary motive for the various congresses of religious, the permanent commission of mothers general established in Rome, the associations instituted in France and Italy for sisters engaged in the same activities, the confederations or permanent conferences of higher superiors in France, Portugal, Spain, Brazil, and Canada. The Sacred Congregation of Religious has inspired, fostered, and approved such associations. It may be maintained that this purpose is fulfilled in the United States by the National Catholic Educational Association and the Catholic Hospital Association. The Sister-Formation Conferences and the meetings of superiors and officials promoted by the Catholic Hospital Association are apt means of accomplishing renovation and adaptation. Serious consideration at least should be given to the formation of a permanent association of higher superiors of religious women in the United States. Common discussion and effort would be very helpful to their common purpose, difficulties, and problems. The formation of all such associations should be a vital movement from within; and the sisters themselves must give practically all the talks, lead, and carry on the discussions. They alone are fully acquainted with their life and problems; they can and should solve their own problems and supply their own initiative. Others can at times help or contribute some ideas, but in all such associations and meetings the principal part should be left to the sisters themselves. Adaptation is life, not passivity or forced movement; and passive participation is rarely satisfactory or permanent.

19. *Pertinent canonical matters.* It seems incredible that a religious institute would not have conformed its constitutions to the Code of Canon Law, but it is still possible to encounter such a situation in congregations of sisters. Quite a few of these congregations retain what is called the direct vote, i. e., all the professed, at least of perpetual vows, vote directly in the general elections. This is contrary to the practice of the Holy See, which demands the system of delegates. Many diocesan congregations are unaware of the fact that their diocesan state, according to canon law and the practice of the Holy See, is only temporary and probationary and that they should become pontifical. Canon law and the practice of the Holy See also favor the extension of diocesan congregations to many dioceses and are opposed to their confinement to the diocese of origin. Some congregations have a structure of government that is intended for a monastery of nuns, not for a congregation of sisters. Several

authors have advised small and struggling institutes, especially of women, to unite with larger and flourishing institutes and preferably with one of the same origin. This suggestion is practical for a few institutes in the United States.

Orders of nuns that certainly cannot observe even minor papal cloister should become congregations. Papal cloister cannot be observed by institutes that are almost wholly occupied in such works as parish schools. Some congregations of sisters have a stricter cloister by the law of their constitutions. This cloister should not be obstructive of the special purpose of the institute.

Monasteries of nuns should present any real problems or difficulties on papal cloister to the Holy See. If engaged in education, they are to be attentive to the fact that this demands their own proper education. These same monasteries should realize that the Holy See has for a long time promoted federations of monasteries of men. The same principle is now merely being extended to monasteries of women. The advantages of federations were authoritatively listed in *Sponsa Christi*. Nuns have been isolated from practically all innovations in the religious life, and this has not always been to their advantage. They are also included in the present movement of renovation and adaptation and should study especially the advantages of federations.

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Those engaged in the more scientific teaching of religion and who read Spanish will no doubt like to know that the Salesians in Argentina publish a monthly magazine entitled *Didascalia*, devoted to the teaching of religion. Agents in the United States: Don Bosco College, Newton, New Jersey; in Canada: Salesian of St. John Bosco, Jacquet River, New Brunswick.

In our November, 1954, number, p. 289, we described Volume III of the *Canon Law Digest*, by T. Lincoln Bouscaren, S.J., and on p. 306 of the same number we announced that annual loose-leaf supplements to the *Digest* would be published. The *Supplement of 1953* appeared shortly afterwards; and very recently the *Supplement through 1954* has been published. In the valuable work of preparing these annual supplements, Father Bouscaren is being aided by James I. O'Connor, S.J., professor of canon law at West Baden College. Like the *Digest* itself, the annual supplements are published by The Bruce Publishing Company, Milwaukee 1, Wisconsin.

An important letter of the Sacred Congregation of Seminaries and Universities on the Proper Training of Clerics to an Appreciation of the Divine Office (Feb. 2, 1945) has been translated into English by T. Lincoln Bouscaren, S.J., and is now published in convenient pamphlet form. The pamphlet includes an excellent bibliography by Owen M. Cloran, S.J. Price, ten cents. Grail Publications, St. Meinrad, Indiana.

## Book Reviews

[All material for this department should be sent to: Book Review Editor, REVIEW FOR RELIGIOUS, West Baden College, West Baden Springs, Indiana.]

**SEEDS OF THE DESERT.** The Legacy of Charles de Foucauld. By R. Voillaume. Translated and adapted by Willard Hill. Preface by John LaFarge, S.J. Pp. 368. Fides Publishers Association, Chicago, Illinois. 1955. \$4.50.

Any priest or religious will read this book with a sense of exhilaration. Its spirit is aggressive and optimistic and so inexplicable on natural grounds that one cannot help but think that it brings him into direct contact with the life-stream of the Church.

The English title, while more poetic, is less revealing than the original: *Au Coeur des Masses: La Vie Religieuse des Petits Frères du Père de Foucauld*. The Little Brothers of Jesus are a Congregation founded by Father René Voillaume according to a plan sketched at the turn of the century by Father Charles de Foucauld. The Congregation was approved by the Church in 1936. The letters of Father Voillaume to the Little Brothers, which comprise the bulk of the present work, reveal that the purpose of the congregation has been boldly conceived and is being wisely executed.

The brothers, some ordained, some lay, intend to bring Christ in His Church to the poor: to the workers of France, the Moslem Arabs of North Africa, the colored of the Cameroons, the nomads of Transjordan, the under-proletariat of Chile. The plan is designedly lacking in methods of apostolic efficiency. It is decidedly not of this world in its "foolish" simplicity. In fraternities of from three to five men, the Little Brothers live the life of the poor whose souls they seek, factory workers, fishermen, shepherds. They do not preach; they do not found social organizations; they do not try to change the living conditions of their fellow-workers. This they leave to others. Their eye is on Jesus at Nazareth and their hope is to bring the modern poor to the fullness of Christian life. Their method is to be a leaven of example and self-immolation among the masses.

The difficulties and dangers facing such an enterprise are obvious; and the author is at pains, in his letters to the brothers, to point them out and to chart a safe course. Again and again he tells them that in their circumstances mere formal observances are not

enough to guarantee the life of perfection to which they have vowed themselves. Only contact with the vivifying person of Christ is powerful enough to weather the fatigue, the discouragement, and the temptations they will encounter.

Though much of the guidance Father Voillaume offers the Little Brothers is necessarily of a particular nature, his letters will nevertheless have a widespread appeal, especially among religious. The author's love for the poor, his desire to bring God to them, his confidence in the power of Christ, and above all his enthusiasm for the little way of the Gospel in a world which thinks big, are plain on every page. His spirit is infectious and will be caught with profit by those whom it touches. The letters on the vows are particularly good. Written on a familiar subject they have a freshness which reflects the vigor of the author's mind. They stress the psychological and positive aspects of the vows and are noticeably devoid of platitudes.

Time alone can adequately test the courageous experiment of the Little Brothers of Jesus. But if Father Voillaume can plant deeply in his followers the spirit he has left in his book, success seems assured.—PAUL F. CONEN, S.J.

**THE EUCHARIST-SACRIFICE.** By Reverend Francis J. Wengier. Pp. 286. The Bruce Publishing Co., Milwaukee 1, Wisconsin. 1955. \$5.00.

Father Wengier has given us in this book a notable addition to the growing number of titles of theology in English. *The Eucharist-Sacrifice* is a defense of the opinion of the Reverend M. de la Taille, S.J., on the essence of sacrifice in the Mass as found in the justly famous volume *Mysterium Fidei*. It also contains chapters dealing with other controversial aspects of eucharistic doctrine, such as transubstantiation, the actual offerer of the Mass, the quantity of Mass fruits. The last chapter is devoted to a consideration of the Encyclical Letter of Pope Pius XII, *Mediator Dei*, and an epilogue is added on "The Blessed Virgin and the Mass."

Father Wengier defines the Mass as "A true and proper though unbloody Sacrifice of the New Law, instituted by Christ when He said: 'Do this in commemoration of me,' in virtue of which command the beloved Bride of Christ, the Church, doing through her ordained minister what Christ Himself did in the Cenacle, renews Christ's sublime Sacrifice by offering to the heavenly Father the very same formal Supper-Golgotha Victim while picturing the Lord's passion in the consecration of the separated elements of bread and

wine" (p. 102). This definition, which fairly represents the opinion of De la Taille, is defended particularly against the opinions of Abbot Vonier (*The Key to the Doctrine of the Eucharist*) and Reverend M. D. Forrest (*The Clean Oblation*), though others are not neglected.

The book is somewhat marred by the undue acerbity with which the author treats the opinions of adversaries. This particular controversy, for some reason, always generates a great deal of heat. Undoubtedly a partial reason at least is the fact that all sides of the controversy appeal to the very same texts of the fathers and the councils, each interpreting them in support of a particular opinion. The chapter which the author heads: "Various Ways to Swerve from the Genuine Idea of the Sacrifice of the Mass" is not calculated to win friends or conciliate opinion.

The opinion that a symbolical immolation cannot at the same time be a real immolation will be favored by few theologians. To assure us that there is a symbolical immolation in the Mass and then say that it is not an immolation but an oblation is liable to be slightly confusing. If immolation is a constituent element of sacrifice, then it must be present in the sacrifice of the Mass or else that sacrifice is not true and proper as described and defined by the Council of Trent. The presence of the immolated victim may be a sign that a sacrifice has been completed in the past, but only immolation can be constituent of sacrifice in the present. Again, the adjectives "bloody" and "unbloody" in the Council of Trent can refer only to the immolation since the oblation, taken in the sense of one of the constituent parts of sacrifice, is always unbloody even in a bloody sacrifice. Consequently only a theory which places an unbloody immolation in the Mass together with the oblation would seem to be consonant with the doctrine of Trent.

However opinions differ, this book is sure to find an honored place on the bookshelves of theological libraries. It deserves careful reading to appreciate its many fine qualities.—CARL FIRSTOS, S.J.

**GOD'S HERALDS, A GUIDE TO THE PROPHETS OF ISRAEL.** By J. Chaine. Translated by Brendan McGrath, O.S.B. Pp. 236. Joseph Wagner, Inc., New York. 1954. \$3.95.

To one seriously interested in reading in English a concise, orthodox introduction to the canonical Hebrew prophets, *God's Heralds* will be most welcome. Father McGrath's translation of the late J. Chaine's *Introduction a la Lecture des Prophetes* meets a real



need for seminarians, religious, and laymen who are interested in the prophets whether from an historical, doctrinal, or sociological viewpoint.

After a short chapter on prophetism and the social milieu, the author considers pairs or groups of the prophets in a reasonably accurate chronological order. This treatment is calculated to bring out the climax of divine revelation and the historical drama of God's relations with Israel. If the message of Isaías and Jeremias is difficult to follow, the reason is to be found in the unavoidable enfilading that results from this chronological approach.

The style of the book is quite direct; the content, informative and condensed. Passages are paraphrased rather than quoted. In spite of all this, the salient features of many of the prophets, especially of Jeremias and Ezechiel, stand out clearly in but a few pages.

Although *God's Herald's* is intended to be a non-technical study, it is, nevertheless, primarily intended as an introduction or prelection to private reading or study of the prophets. One feels that this purpose could be better implemented by the addition of a table or chart indicating the chronological order in which the different prophets and their various oracles should be read. Admittedly, this order is frequently problematic. The whole book, however, supposes a rather definite chronological arrangement; and so a tabulated abridgment of the prophets treated would be of considerable help to private reading. Nevertheless, the index of texts, plus frequent cross-references, enables the student to refer back for the historical setting as outlined in this work.

As the translator notes in his preface: "The world of the prophets is a complicated one, and it takes serious study to become really familiar with it." Monsieur J. Chainé's small volume is not "affective reading." But sound, even if "non-technical" study of the prophets is required if their message is to ring clear. Father McGrath is to be commended for translating a book on the prophets so apropos of the current needs of clerics and laymen alike in these days when we begin to realize that God will judge the nations.

—CHARLES H. GIBLIN, S.J.

**QUAESTIONES CANONICAE DE JURE RELIGIOSORUM.** By Servo Goyeneche, C.M.F. Volume I, pp. 536; Volume II, pp. 496. *Institutum Juridicum Claretianum, Via Giulia, 131, Rome, Italy. 1954.*

For more than thirty years Claretian Father Servo Goyeneche has been solving canonical problems concerning religious proposed

under the heading of *Consultationes* in the Claretian review entitled *Commentarium pro Religiosis*. Now this renowned canonist and professor at the Pontifical Institute *Utriusque Juris* in Rome has arranged all these answers in the order of the canons of the Code of Canon Law and has published them in two volumes under the title of *Quaestiones Canonicae*. The term religious is used in a wide sense; and, besides the canons contained in the second book of the code under the formal title *De Religiosis*, it includes most of the other canons of the code touching religious at least indirectly. Hence the valuable canon index to be found at the end of Volume II runs from canon 4 to 2408.

Usually the text given is that which appeared originally in *Commentarium pro Religiosis*. However, the author has noted any change of opinion on the part of a writer quoted and has included the answers and interpretations given during the past thirty years both by the Commission for the Interpretation of the Code and those of the various Roman Congregations.

This valuable compendium of practical questions and answers regarding religious should find a place in all the clerical communities of religious orders, congregations, and societies. Lay religious (brothers and sisters) will hardly find the volumes helpful because they are written in Latin.—ADAM C. ELLIS, S.J.

### BOOK ANNOUNCEMENTS

ACADEMY LIBRARY GUILD, Fresno, California.

*One Hundred Years an Orphan*. By John T. Dwyer. The book tells the story of Saint Vincent's, San Francisco's Home for Boys, at San Rafael, which completed the first century of its existence in 1955. It is a well-written book and profusely illustrated with many excellent photographs. Pp. 159. \$3.00.

THE BRUCE PUBLISHING COMPANY, Milwaukee 1, Wisconsin.

*The Glory of Christ. A Pageant of Two Hundred Missionary Lives from Apostolic Times to the Present Age*. By Mark L. Kent, M.M., and Sister Mary Just of Maryknoll. An arresting, dramatic incident introduces each missionary. An appropriate reflection closes the account of his life. Not all the missionaries chosen for the book are canonized saints, though they would be if the Church would still recognize canonization by popular acclaim as she once did. An inspiring book. If they could do so much for Christ, why can't I? Pp. 282. \$3.75.

*How to Meditate.* By Reverend A. Desbuquoit, Barnabite. Translated and arranged by Reverend G. Protopapas, O.M.I. Not only beginners in mental prayer but also those who have practiced it for many years will find the author's analysis of mental prayer enlightening. His chapter on "Tasks of Mental Prayer" is particularly suggestive and should prove very helpful. Pp. 75. Paper \$1.00.

*Spurs to Meditation.* By Reverend Bartholomew J. O'Brien. Just how much of a problem formal meditation can be for a priest, Father O'Brien knows from personal experience in a very large and busy parish where he served for ten years. *Spurs to Meditation* is written specifically for those priests and seminarians who still find meditation a problem. The author hopes with good reason that his book will help to solve that problem for many of his readers. Pp. 116. Paper \$1.25.

CATHOLIC LIFE PUBLICATIONS, Bruce Press, Milwaukee 1, Wisc.

*The Pierced Heart. The Life of Mother Mary Angela Truszkowska, Foundress of the Congregation of the Sisters of Saint Felix (Felician Sisters).* By Francis A. Cegielka, S.A.C., S.T.D. The Congregation of the Sisters of Saint Felix now comprises ten provinces. Three are in Poland, where the congregation was born, and the other seven are in the United States. There are 4,337 sisters in the congregation as of 1955. Of these 3,505 are in the United States. Because the sisters are so numerous here, they are known for the many works in which they are engaged, but little is known about them. This is the first biography in English of the remarkable woman who founded this flourishing congregation. It helps us to get to know the Felician Sisters. It is regrettable that the book is so brief, only 76 pages. May the day come soon when we shall have a full-length biography. \$2.50.

THE CATHOLIC UNIVERSITY OF AMERICA PRESS, 620 Michigan Ave., N.E., Washington 17, D.C.

*The Catholic Elementary School Program for Christian Family Living.* Edited by Sister Mary Ramon Langdon, O.P., M.A. This book embodies the proceedings of the Workshop on the Catholic Elementary School Program for Christian Family Living conducted at the Catholic University of America, June 11 to June 22, 1954. It is of interest to pastors and sociologists. Pp. 209. Paper \$2.25.

*The Local Superior in Non-Exempt Clerical Congregations. A Historical Conspectus and a Commentary.* By Robert Eamon Mc-

Grath, O.M.I. The book is a thesis submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Canon Law. Pp. 127. Paper \$2.00.

CLONMORE AND REYNOLDS, LTD., 29 Kildare St., Dublin.

*The Origin of Political Authority.* By Gabriel Bowe, O.P. Certainly a very timely book now that so many false theories on political authority are rife. It is based on a thesis which merited for the author the degree of Lector in Sacred Theology at the Angelicum in Rome. Pp. 102. Cloth 12/6.

COLLEGE MISERICORDIA, Dallas, Pennsylvania.

*Living the Little Office.* By Sister Marianna Gildea, R.S.M. A very effective way to make the recitation of vocal prayers of rule easier, more consoling, and more profitable is to take them as the subject of meditation. Sister Marianna has done just that with the Little Office of the Blessed Virgin Mary, and in this volume she shares the fruit of her labors with the reader. Do you wish to improve the effectiveness of your recitation of the Little Office? If you do, this book will help you. Pp. 167. Paper \$2.75.

COMITE DES HOSPITAUX DU QUEBEC, 325 Chemin Sainte-Catherine, Montreal.

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*The Salt of the Earth.* By Andre Frossard. Translated by Marjorie Villiers. Andre Frossard has written a very readable book about the religious life as exemplified in six religious orders, Bene-

## BOOK ANNOUNCEMENTS

dictines, Carmelites, Carthusians, Cistercians, Dominicans, Jesuits, and Franciscans. It was written for people in the world who know little or nothing about religious. It is profusely illustrated with humorous woodcuts. The author is not always accurate about details: The Jesuit General is not appointed by the pope; St. Bernard entered Citeaux with thirty not twenty-five companions; the influx of hermits into the Egyptian desert began during and not after the persecutions. Pp. 160. \$2.95.

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## OUR CONTRIBUTORS

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## Questions and Answers

[The following answers are given by Father Joseph F. Gallen, S.J., professor of canon law at Woodstock College, Woodstock, Maryland.]

—29—

With regard to the tax on the houses, I have heard that there is something special in the case of the convents of parish schools. Is this true?

In the modern practice of the Sacred Congregation of Religious in approving constitutions, the determination of the tax on the houses for the provincial or general expenses and on the provinces for the general expenses is left to the general chapter. The tax usually consists of a fixed annual amount for each sister attached to a convent. This tax affects all convents of the congregation. A special case is verified in houses or works that are owned by others and in which the income of the convent consists of salaries paid for the sisters by the proprietors or administrators of such works. This type of work is had not only in parish schools but also in some orphanages, hospitals, and other institutions that are owned by the diocese, a private secular corporation, or the city or state. Such convents are not only held to the tax mentioned above but are also obliged to give all their surplus to the provincialate or generalate, i. e., all that is not necessary for the support of the members of the particular convent. They are to retain above this only what is permitted by the general chapter or higher superiors. This norm is frequently explicitly inserted in the constitutions. Its reasonableness is clear from the fact that such a community has no financial liability for the convent or the institution and consequently no need of surplus or reserve funds. Cf. Bastien: *Directoire Canonique*, n. 348, 4.

—30—

May the salaries of sisters in hospitals be taken by higher superiors for the provincial and general expenses?

Can. 580, § 2, clearly establishes that anything whatever given to a professed of simple vows in return for her activity or work belongs to her institute. The canon is absolute and is to be understood absolutely. Therefore, it does not matter whether the activity or labor is intellectual or physical, ordinary or extraordinary, within or outside the special purpose of the institute. The constitutions may determine whether the proprietorship of such acquisitions appertains

to the house, province, or institute. If the constitutions are silent on the matter, as is the fact in practically all lay congregations, the proprietorship may be determined either by the general chapter or higher superiors. Therefore, it would be completely in accord with canon law for all or part of the salaries of religious to be assigned to the province or the institute. The legislation of this canon is exactly the same for all gifts made to a professed of simple vows as a religious. The same principle also extends to purely personal gifts turned in by such religious, since canon law is silent on this point and thus leaves the determination of the proprietorship to the particular constitutions, the general chapter, or higher superiors.

—31—

What is the meaning of a plenary indulgence "in the form of a jubilee" granted to a novice who makes profession in danger of death?

The effects are those of an ordinary plenary indulgence. It is said to be in the form of a jubilee merely from the will of the Roman Pontiffs of exciting greater desire for its acquisition. The indulgence is attached to the profession, not to the moment of death. Cf. *De Angelis: De Indulgentiis*, n. 176.

—32—

What order of precedence should be accorded in houses of a congregation to former mothers general who do not hold the office of local superior or any other office? Our constitution specifies the order of precedence at the mother house but not for the other houses.

It is first to be noted that the correct word is *constitutions*, not constitution. The excuse for this mean carping is that the incorrect word is found with some frequency among lay religious. Canon law gives former superiors general no title, precedence, or part in the general or provincial chapter in virtue of their former office. The matter is accordingly regulated completely by the particular constitutions. The answer to the question is therefore evident. The constitutions of this congregation give the former mothers general special precedence in the mother house only. Consequently they have special precedence only in the mother house. •

Constitutions usually and properly give the following marks of respect and honor to former mothers general: 1. *Precedence*. The more usual norm has been that they follow the bursar general in the mother house and the local superior in other houses. In some constitutions, they immediately follow the mother general or the general

councilors. In some institutes they are always preceded by the mothers provincial or by the local superiors. Other variations of this special precedence can be found. 2. *Title*. Very frequently constitutions enact that former mothers general are to retain the title of mother. 3. *General chapter*. The almost universal norm of constitutions is that the former mothers general are as such members of the general chapter. A small number of institutes restrict this right, e. g., by granting it only to the last mother general, by confining it to those who have held the office for a full term and consequently excluding those who have resigned or have been deposed before the completion of a full term, or simply by excluding those who have been deposed. The last norm is frequently applied also to the special precedence. 4. *Provincial chapter*. A few constitutions prescribe that former mothers general are as such members of the provincial chapter of the province to which they belong.

Despite the fact that I have wearied this questioner by my protracted answer, I hope that she will join with me in the fervent prayer for the speedy elimination of all internal precedence except in formal and official acts and assemblies. I see no valid reason for its retention and believe that it should be excluded not only, as many have recommended, in the reception of Holy Communion but even more in the whole daily life, e. g., in the chapel, refectory, and community room. Superiors actually in office should have a special place in the chapel and refectory. This also should not be exaggerated. A simple place in a pew or an ordinary choir stall is sufficient. I see no becoming reason for a larger and more ornate stall placed in a more conspicuous part of the chapel.

—33—

I have been a novice mistress for a good many years and have been almost constantly surprised at the diversity and extent of the questions asked by delegates of the local ordinary in the canonical examination. Isn't it true that the matter of this examination is prescribed by canon law?

The canonical examination is proper to religious women and is made by the local ordinary or a priest delegated by him at least thirty days before entrance into the noviceship, first religious profession, whether temporary or perpetual by privilege, and the final perpetual profession, whether solemn or simple. Can. 552 confines the matter of this examination to three aspects of the forthcoming entrance into the noviceship or profession, that is, has the subject been deceived, forced, and does she realize the import of what she is about

to do? The meaning of the last question is that the subject should possess a satisfactory knowledge of the essential obligations of the three vows and of the special obligations of the particular institute. The examiner has no right to interrogate the subject on other matters, e. g., her vocation, aptitude, freedom from impediments, the dowry, relations with her mistress or with superiors, the state of religious observance in the community, her companions. The subject is not obliged to answer questions extraneous to the prescribed matter of the canonical examination. Unless a change is proved, canon law is to be interpreted according to the precode law (can. 6). St. Pius V decreed in this matter: "We completely forbid questions other than those that the aforesaid Council of Trent ordered them to make, and We likewise decree that the young women or novices themselves are not at all obliged to reply to other questions" (*Fontes Iuris Canonici*, I, 218, n. 6). This examination is not admission, which in no way appertains to external authority but to the higher superiors of the institute. Cf. Larraona, *Commentarium Pro Religiosis*, XXII (1941), 76; Bastien, *Directoire Canonique*, n. 439, 3 and note 5; Vermeersch-Creusen, *Epitome Iuris Canonici*, I, n. 703, 2; Schaefer, *De Religiosis*, n. 864; Coronata, *Institutiones Iuris Canonici*, I, n. 578; Muzzarelli, *De Congregationibus Iuris Dioecesanis*, n. 300, 1.

—34—

To train the novices in keeping modesty of the eyes, is it a good custom to have each novice report to the mistress every evening the number of faces she has seen during the day? The mistress usually gives a small penance consisting of prayers.

It is always a safe and sound principle that the more perfect following of Jesus Christ has no need of nor place for affectation or peculiarity. The practice described above contains both defects. It does not take the novice long to realize that such a manner of observing custody of the eyes is both impossible and foolish, and unfortunately she is all too often led thereby to apply the same judgment to the sound principles and practices she learns in the noviceship. Modesty of the eyes can and should be observed by holding the head erect and in its natural position, the eyes in their natural position, and by simply training oneself not to look at things that are dangerous, distracting, or that are the object of mere idle curiosity.

## —35—

What virtue is there in making a slight inclination to the vacant chair of the mother superior, whether it be in the refectory, chapel, or community room? I can see the courtesy of a slight bow as you pass by when she occupies it.

I agree with you. The first practice is one of the numberless exaggerations of externalism and formalism for whose sudden death we may all licitly pray.

## —36—

What are congregations of religious women to do about the increasing number of illegitimate candidates applying for admission?

It is a fact that the increased disregard of the laws of God and of the Church on marriage has also increased the number of illegitimate children. For all religious women and for brothers illegitimacy without subsequent legitimation is a prohibiting impediment to entrance only when so enacted by the particular constitutions. The canonical impediment is confined to those destined for the priesthood. However, the great majority of congregations of religious women have illegitimacy as an impediment of their own law. In my opinion, the illegitimate should be admitted provided, of course, that they are otherwise suitable. This opinion seems to have sufficient confirmation in the practice of the Church. The S. C. of Religious no longer demands that the impediment of illegitimacy be included in constitutions submitted to its judgment, and also permits the constitutions to allow the mother general with the consultive or deliberative vote of her council to dispense from all impediments of particular law, including illegitimacy. The Holy See also delegates local ordinaries to dispense from this impediment in virtue of their quinquennial faculties. Therefore, the Holy See has not insisted on this impediment and has facilitated its dispensation. The code manifests the same lack of severity with regard to the canonical impediment of illegitimacy by enacting that the impediment to entrance does not exist when solemn religious profession will precede first tonsure. Illegitimacy is the only irregularity given such a favor by the laws of the Church. Finally, the cases in which the admission of an illegitimate candidate would lessen the prestige or repute of the institute are so rare in practice that they can be classed as almost purely theoretical.

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